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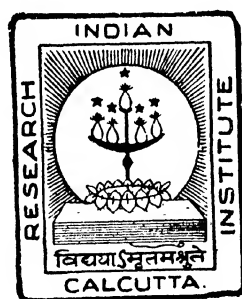
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**THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE.
MADRAS.**

PROCEEDINGS
AND
ADDRESSES
OF THE
First Indian Cultural Conference
[Organised by The Indian Research Institute]

1936.

THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE,
MADRAS.



Published by
S. C. SEAL, M. A., B. L.
Hony. General Secretary
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CONTENTS.

1. Preface
2. Members of the Reception Committee
3. Proceedings.
4. Summaries of Papers
5. Message of the Acharya
6. Address of the Chairman of the Reception Committee
7. Address of the General President
8. Addresses of the Presidents of different Sections



HIS EXCELLENCY THE RIGHT HON'BLE FREEMAN FREEMAN-THOMAS,
EARL OF WILLINGDON, G.M.S.I., G.C.M.G., G.M.I.E., G. B.E.,
The Viceroy and Governor-General of India.
Patron of The Indian Research Institute, Calcutta.

PREFACE

It was suggested to the Executive Committee of the Indian Research Institute, by its Hony. General Secretary sometime in last September that this Institute which aims at wide propagation of Indian Literature and Culture, would serve its purpose in a better way, if it could convene Cultural Conferences once year. It would give an opportunity to scholars and cultural bodies carrying on work in different branches of the vast Literature of Ancient and Mediaeval India to meet on one common platform and exchange their views, thereby enabling them to remove the obstacles that impede further researches and to find out ways and means that might lead to their cherished goal. It would be like an occasion for an annual stock-taking of the results achieved so far in different parts of the globe by the assiduous indologists in their efforts to resuscitate the magnificent religio-cultural heritage of India. After some discussion in the meeting of the Committee, the Secretary was authorised to prepare schemes and make necessary arrangements to convene such a Conference. Originally, it was proposed to hold the first session of the Conference during the latter part of December, 1935. But due to some unavoidable circumstances, the dates were altered and fixed in the Easter Days of 1936.

It is now a great pleasure and satisfaction to the Indian Research Institute to find that its first attempt for such a big undertaking has been crowned with great success. The Proceedings and the Addresses are now presented before the scholarly world and the public. Want of sufficient time, money, and workers did not enable us to organise it in a more befitting way and make it an all-India affair. But it is hoped that subsequent Sessions will attract active sympathy and interest of the scholars from all parts of India and foreign lands and make it in the long run an International Convention of Culture.

The papers of many eminent orientalists that were read and sent to be read and discussed are appearing in instalments in the "Indian Culture", the Journal of the Indian Research Institute. Some have

already been published in its last July issue. Summaries of those papers are given in this publication. This Institute is also trying to give an early effect to those resolutions passed in the Conference. It is settled that this Conference will be an annual event, and there will be a regular office for it, managed by the Indian Research Institute. Experiencing some difficulties in holding this Conference during the summer season, it has been decided, to convene it henceforward during the winter season, and the next session will be held in December 1937. Scholars, learned persons, and literary bodies interested in the advancement of Indian culture and wisdom will be given notice at least three months earlier to enable them to send their papers and valuable suggestions and attend the Conference. The venue of the Conference will be ordinarily the head office of the Indian Research Institute viz Calcutta. In this respect, it differs from the Oriental Conference which is convened every two years in different parts of India. It must also be stated that this Conference is not meant to create a rival to other oriental conferences. It is needless to say that many a similar conference will better serve the common purpose, and if there be a co-ordination amongst them, it will be served best. Let us hope that the authorities, desirous of holding such conferences will try to get mutual co-operation.

Lastly, this Institute offers its sincere thanks to all the scholars, gentlemen, and literary bodies who extended their kind co-operation to make the effort a success.

Dated the 9th August 1936.
The Indian Research Institute
CALCUTTA.

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Satis Chandra Seal
General Secretary

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Chairman—**Dr. Surendra Nath Das Gupta**, M. A., Ph. D., (Cal.) Ph. D.
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41. Prof. Madhavdas Sankhyatirtha, M. A.
42. Dr. Batakrishna Ghosh, D. Phil., D. Lit.
43. Prof. Chintaharan Chakravarty, M.A.
44. Dr. Kalidas Nag, M.A., D. Lit. (Paris).
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52. Mr. Tarakrishna Sil (Cashier, Calcutta Customs).

General Secretary.

53. **Mr. Satis Chandra Seal, M.A., B.L.**

Proceedings of the First Indian Cultural Conference.

Organised by

THE INDIAN RESEARCH INSTITUTE, CALCUTTA.

(From 10th to 13th April, 1936)

The General Session of the First Indian Cultural Conference met at the Darbhanga Library Hall of the University of Calcutta on Good Friday, the 10th April, 1936, at 5-30 P. M. About 250 scholars, members of the Reception Committee and sympathisers attended.

The General President, Prof. D. R. Bhandarkar who arrived a little earlier was received by the Chairman of the Reception Committee, (Dr. S. N. Das Gupta,) the General Secretary, (Mr. S. C. Seal), Dr. B. M. Barua, Prof. A. C. Vidyabhusan and other members of the Reception Committee.

An opening song specially composed on the occasion by Babu Mahadev Banerjee vividly depicting the magnificent cultural heritage of Mother India, was sung in chorus with musical instruments by Kumaris Gouri Rani Sen, Ratnamala Sen and Rama Rani Sen.

As proposed by Mahamahopadhyaya Kaviraj Gananath Sen Saraswati and seconded by Rai Khagendra Nath Mitter Bahadur, Prof. Bhandarkar took the chair. Then the Chairman of the Reception Committee and the President were garlanded by Kumari Ratnamala Sen and Kumari Rama Rani Sen respectively. The General Secretary garlanded the bust of late revered Sir Asutosh Mookerjee.

The President then called upon Pandit Gopal Dutt Sastri of Almora to recite Vedic hymns. The Chairman of the Reception Committee read out the message of blessings of the Acharya of this Conference, Sir Brajendra Nath Seal, Kt. (vide infra). Then Dr. Surendra Nath Dasgupta, M. A., Ph. D. (Cantab.), Ph. D. (Cal.), the Chairman of the Reception Committee delivered his speech (vide infra).

The General Secretary, Mr. S. C. Seal, was then called upon by the President to read out messages of distinguished scholars and personages. Mr. Seal read out the following three important messages of The Most Hon'ble the Marquess of Zetland, G. C. S. I., G. C. I. E., the Secretary of State for India and a Patron of the Indian Research Institute, of the Maharajahdiraj Bahadur Sir Bijoy Chand Mahtab of Burdwan, a Patron and member of the Executive Committee of the Indian Research Institute, and of Mr. Syama Prasad Mookerjee, the Vice-Chancellor of the University of Calcutta.

**Messages from The Most Hon'ble the Marquess of
Zetland, G. C. S. I., G. C. I. E., The Secretary
of State for India.**

India Office
Whitehall.
29th November, 1935.

My dear Mr. Seal,

I have heard with much interest of the Indian Cultural Conference to be held in Calcutta under the auspices of the Indian Research Institute, during the latter half of December.* Such a Conference should be of great value in bringing together scholars of eminence in the literary and ethnological worlds in particular, and indeed, in the domain of arts and letters in general. It should also serve the purpose of directing public attention to the research work which is being undertaken by the Indian Research Institute and the series of publications which the Institute already has to its credit.

For these various reasons I offer you my good wishes for a very successful gathering.

Yours sincerely,
Sd/-Zetland.

S. C. Seal, Esqr.

**Messages from Maharajadhiraj Bahadur Sir Bijoy Chand Mahtab,
G. C. I. E., K. C. S. I., I. O. M., LL. D., F. R. G. S., etc. of Burdwan.**

Bijay Manzil,
2, Judges' Court Road,
Alipore,
Calcutta.
7th April, 1936.

'I am fully with you in all your endeavours towards the fulfilment of the commendable objects that your Institute has in view. I wish the Conference all success'.

(The above lines were written in a personal letter to Mr. S. C. Seal).

* Originally it was proposed to hold the Conference during the Christmas holidays.

**Messages from Syama Prasad Mookerjee Esq., M.A., B.L., M.L.C.
Bar-at-Law, the Vice-Chancellor, of the Calcutta University.**

Senate House
Calcutta

3rd April, 1936

I welcome the decision of the Indian Research Institute to organise a session of an Indian Cultural conference along with the General meeting of the Institute this year. The Institute has already established its reputation as a centre of original work and has succeeded in gathering within its fold a number of brilliant scholars, devoted to the cause of Indian culture and civilization. I hope the Conference will have a successful session and will attract the notice of the educated public to the solid work which the Indian Research Institute is at present engaged in.

Sd.—Syama Prasad Mookerjee

Then the General President delivered his learned speech which took about an hour to be finished.

The Chairman of the Reception Committee announced the names of the Sectional Presidents and Secretaries of the different sections. It was announced by him that due to his immediate departure for Europe in a day or two, he would not be able to preside over the Indian Philosophical Section, as previously notified, and proposed Dr. Satkari Mookerjee, M. A., Ph. D., to preside over that Section with Dr. Asutosh Sastri, M. A., Ph. D., as its Secretary.

Then Mr. Tulsi Chandra Goswami, M. A. (Oxon.), Bar-at-law, one of the Patrons and Vice-Presidents of the Indian Research Institute offered vote of thanks to the President, the Chairman and the delegates and the authorities of the Calcutta University.

A closing song was sung by a girl which was appreciated. The General Session terminated at 8-30 P. M.

Amongst those present were Kumar Sarat Kumar Roy of Dighapatia representing the Rajshahi Varendra Research Society, Kumar Kshitindra Deb Roy Mahasaya of Bansberia Raj, Dr. B. B. Dutt, Controller of Examinations, University of Calcutta, MM. Kaviraj Gananath Sen Saraswati, Rai Khagendra Nath Mitter Bahadur, Prof. Amulya Charan Vidyabhusan, Dr. B. M. Barua, Dr. Kalidas Nag, Dr. Satkari Mookerjee, Dr. Asutosh Sastri, Mr. T. C. Goswami, Prof. Sahid Suhrawardy, Dr. Manilal Patel, Mr. Kiran Chandra Dutt, Mr. Raj Mohan Nath, etc. and many Pandits of the Sanskrit College, and a few ladies and a few Press representatives.

Proceedings of the Vedic Section.

President—Prof. Vanamali Vedantatirtha, M. A.,

Secretary—Dr. Batakrishna Ghosh, D. Phil. (Munich). D. Lit. (Paris).

11th April, 1936.

The meeting of the Vedic Section opened at 2 P. M., at the Meeting Hall of the Indian Research Institute. Proposed by Dr. B. M. Barua and seconded by Mr. S. C. Seal, Prof. Vanamali Vedantatirtha took the Chair and was garlanded by Sreeman Prankrishna Seal. Called upon by the President, Pandit Devananda Jha, Vedaratna of the Sanskrit College and his party chanted Vedic hymns. The following papers were read and discussed :—

1. Ṛgvedic Orthoepy by Dr. Batakrishna Ghosh, D. Phil, D. Lit,
2. Caste System as found in the Ṛgveda by Prof. Madhava Das Saṃkhyatirtha, M. A.,
3. The Padapāṭha of the Sixth Mandala of the Ṛgveda by Dr. Manilal Patel, Ph. D.

The following papers were taken as read, the authors being absent.

1. Disposal of Girls in Yāska's Time by Mrs. Vanamala Bhawalkar
2. Authorship of the Vedas, by Mr. Rulia Ram Kasyap,
3. Winternitz and Raychaudhuri on the Antiquity of the Ṛgveda-Saṃhitā, by Mr. Kshetresachandra Chattopadhyaya, M. A.

The President then delivered his address. Some suggestions for Vedic researches were then considered and it was decided to move a resolution embodying the suggestion in the General meeting of the Conference.

With a vote of thanks to the Chair offered by Mr. Haran Ch. Chakladar M. A. the meeting terminated at 4 P. M. About thirty scholars attended this Section.

Indian Philosophical Section.

President—Dr. Satkari Mookerjee, M.A., Ph. D.,

Secretary—Dr. Asutosh Sastri, M.A., P.R.S., Ph. D.,

11th April, 1936.

The meeting of this Section commenced at 4 P.M., at the Indian Research Institute Hall.

"The Conception of Avidya in Vedanta philosophy" by Dr. Satkari Mookerjee, the president of this Section was read and explained by him in a very lucid and masterly way. Then Dr. Ashutosh Sastri read his paper on "The Nyaya conception of validity of knowledge".

The president then delivered his learned speech. The following papers were taken as read partly due to want of time and partly due to absence of some of the authors.

1. The Theology and Philosophy of Bengal Vaisnavism (The Sri Kṛṣṇa Sandarbha) by Dr. S. K. De, M.A., D. Lit.
2. The Concept of Definition in Madhva Vedanta by Mr. P. Nagaraia Rao, M.A.
3. Pramāṇa and its Scheme in Madhwa's Epistemology, by Mr. P. Nagaraia Rao, M.A.,
4. Fundamental Ideas of Indian Sufism, by Dr. Enamal Huq, M.A., Ph. D.
5. A Study of Bhartṛhari's Philosophy, by Mr. Gouri Nath Bhattacharya, M.A.

With a vote of thanks to the chair the meeting ended. About 40 scholars attended this Section.

Sanskrit Section.

President—Prof. Amulya Charan Vidyabhusan.

Secretary—Mr. Chintaharan Chakravarty, M.A.

11th April, 1936.

The meeting of this Section commenced at 6 P.M.

The following papers were read and discussed.

1. Our Present Bhavisya Purāṇa, by Mr. Rajendra Chandra Hazra, M.A.,
2. Use and Abuse of Alamkara in Sanskrit Literature, by Dr. V. Raghavan, M.A., Ph. D.,
3. Study of Manuscripts by Mr. Chintaharan Chakravarty, M.A.

The following papers were taken as read :

1. An Adyar Manuscript of Janārdana's Commentary on the Raghuvamśa Intermingled with meanings of Text Words in the old Gujrati Language, by Mr. P. K. Gode, M.A.
2. A Note on the Sabdanirnaya, by Mr. Makhanlal Mukherji, M.A.
3. Lakṣana in the Abhinava Bharati—its bearing upon the respective Chronology of Kuntaka and Abhinavagupta, by Mr. Prakas Chandra Lahiri, M.A.
4. Greatness of Sanskrit, by Mr. K. Sundaram Aiyar, B.A., B.L.
5. The origin of Music by Mr. M. S. Ramaswami Aiyar, B.A., B.L., B.T.

The president then delivered his learned speech, The suggestion for preservation of Sanskrit Manuscripts and publication of their Scientific Catalogues was made by prof. Chintaharan Chakravarty and he wanted to move a resolution to this effect in the General meeting of the Conference. Prof. D. R. Bhandarkar, the General president who was all along present during the day took lively interest in all the proceedings. More than 40 scholars attended this section. With a vote of thanks to the Chair the meeting ended at 8-30 P.M.

Indian History and Culture Section.

The 12th April, 1936.

Time 2 to 4 P. M.

President—Rai Rama Prasad Chanda Bahadur B.A., F.A.S.B.

Secretary—Nalini Nath Das Gupta Esqr, M.A.

Being proposed by Dr. Radha Govinda Basak, M.A., Ph.D., and seconded by Mr. Nani Gopal Majumdar, M.A., Rai Rama Prasad Chanda Bahadur took the chair.

As Miss Karuna Kana Gupta, M.A. was absent, the summary of her paper, entitled 'Some Recent Views on the Gupta Era', was read by Dr. Radha Govinda Basak.

The first paper read was by Mr. Nalini Nath Das Gupta, on the "The Kâkatīya Rudradêva".

The second paper read was by Mr. Atul Krishna Sur, M.A. entitled "Foreign Trade of Ancient India".

Then Mr. Charu Chandra Das Gupta, M.A. read his paper, "Palæographical Notes on the Mauryan Brâhmi Inscription of Mahâsthân". This paper evoked a considerable discussion, in which Prof. D. R. Bhandarkar, Prof. B. M. Barua, Dr. Radha Govinda Basak, Mr. Nani Gopal Majumdar, and the President took part.

The next eight papers, viz (a) 'The crime of Thagi and its suppression under Lord William Cavendish Bentinck' by Mr. Ishwar Sahai, M.A., (b) 'Provincial Government under the Khalji Sultans' by Mr. Anil Chandra Banerjee, M.A., (c) 'The Mandasor Inscription of the Silkweavers' Guild', by Mr. Dasaratha Sarma, M.A., (d) 'The Ancient Kingdom of Punnâta', by Dr. B. A. Saletore M.A., Ph.D. (Lond), (e) 'The Regnal Period of Hoysala Someśvara', by Dr. A. Venkatasubbiah, M.A., Ph.D., (f) 'Some neglected aspects of the caste System', by Sri Ram Sharma, (g) 'The Râjputs' by Pandit Bisheshwar Nath Reu, and (h) 'Kosam Stone Image Inscription of Maharaja Bhimavarman of the year 130' by Mr. Amalananda Ghose, M.A.—were taken as read, because the writers were not present.

Then Mr. Promod Lal Paul, M.A. read his paper, 'The Varmans of Eastern Bengal'.

The next four papers, viz (a) 'The Stone of Pereng, 785 Śaka' by Mr. Himansu Bhusan Sarkar, M.A., (b) 'Nagnajit and the Antiquity of the Indian Art and Architecture' by Mr. Jogendra Chandra Ghose, (c) 'Stûpi' by Prof. K. R. Pisharathi, and (d) "The Royal Crowns of Indian Kings' by Dr. P. K. Acharya, I.E.S., M.A., Ph.D. (Leyden), D. Litt (London),—were also taken as read, owing to the absence of the writers. With regard to Mr. Jogendra Chandra Ghosh's paper, Mr. Charu Chandra Das Gupta, M.A., relying upon its summary, made a protest against the conclusion the

writer has arrived at so far as the origin of the Indian Art and Architecture was concerned, and the protest was recorded.

Subsequently, Mr. Sarasi Kumar Saraswati, M.A. read his paper on "A Kṛṣṇa Panel at Pāhārpur'.

Then the President delivered his presidential address, and with a vote of thanks to the chair by Prof. B. M. Barua, the meeting of the Section came to a close.

Amongst those present were Prof. D. R. Bhandarkar, Dr. B. C. Law, Prof. B. M. Barua, Dr. Radhagovinda Basak, Prof. Girija Prasanna Majumdar, Mr. Nani Gopal Majumdar, Miss. Bhramar Ghosh, Mr. Atul Krishna Sur, Mr. Promode Lal Paul, Mr. Sarasi Kumar Saraswati, Dr. Satkari Mukherjee, Mr. Charu Chandra Das Gupta, Mr. Kalipada Biswas, Mr. Shibdas Bhattacharyya Mr. Dharendra Nath Mukherjee and Mr. N. Ganguli.

Buddhistic Section.

President—Dr. Bimala Churn Law, M.A., B.L., Ph. D.

Secretary—Atul K. Sur, Esq, M.A.

Date—12th April, 1936.

The business of the Buddhistic Section commenced at 5 P.M. Prof. Dr. D.R. Bhandarkar, M.A., Ph. D., F.A.S.B. proposed Dr. Bimala Churn Law, M.A., B.L., Ph. D. to the chair. He was seconded by Dr. Satkari Mookherjee, M.A., Ph. D.

Dr. Bimala Churn Law, the president of the evening then delivered his presidential address.

After the presidential address had been delivered, Dr. B. M. Barua, M.A., D. Litt. read a paper on "Dharma-Samuccaya".

Mr. Nalini nath Das Gupta, M.A. then read a paper on "Abhayakara Gupta."

The authors being not present, the following three papers were taken as read :

(1) Family Life in pre-Buddhistic Days by Mr. Ratilal Mehta.

(2) Rebirth and Omniscience in Pali Buddhism by Dr. Ananda K. Coomaraswamy.

(3) Prof. L. V. Poussin on Sakya Vanam by prof. Sten Know.

Professor Radha Govinda Basak, M.A. then offered vote of thanks to the Chairman as also to the Secretary.

The meeting terminated at 7 O' clock, when Buddhistic hymns were chanted by a few monks of the Bengal Buddhist Association.

Amongst others the following were present at the meeting of this section ; Rai Bahadur Rama Prasad Chanda, Prof. Dr. D. R. Bhandarkar, Dr. B. M. Barua, Dr. Satkari Mookherjee, Prof. Radha Govinda Basak, Mr.

Nalini Nath Das Gupta, Prof. Girija Prasanna Mazumder, Miss Bhramar Ghosh, Dr. Manilal Patel, Mr. Sorosi Kumar Saraswati, Mr. Promoda Lal Paul, Rev. Mahathero, Mr. Satis Chandra Seal, Mr. Charu Chandra Das Gupta, Mr. Kalipada Biswas and Mr. Shibdas Bhattacharjee.

Jaina Section.

The business of the Jaina Section commenced at 6 P.M. on the 12th April at The Indian Research Institute Hall. As Seth Bahadur Singh Singhi intimated his inability to preside over this section owing to his illness, Mr. Puran Chand Nahar M.A., B.L., the great indologist of the Jaina Community was proposed to the chair. Dr. Manilal Patel Ph.D. (Marburg) acted as the Secretary.

Dr. Satkari Mookerjee first read his illuminating paper, "The Doctrine of Relativity in Jaina Metaphysics" which was very well received by the audience. The President then called upon the Secretary to read the paper "The Predecessors of Tiraṃkara Mahāvira" by Mr. K. P. Jain who was absent.

The following papers were taken as read due to shortness of time :

(a) Jainism, its Metaphysics and Ethics by Mr. Krishna Chandra Ghosh.

(b) A study in Proto-Jainism by Mr. Atul K. Sur.

The President then delivered his learned address. A resolution to bring out critical editions with translations of the sacred and philosophical works of the Jaina Literature and make researches into them was moved by the General Secretary (vide infra).

With a vote of thanks to the chair the meeting ended at 8-30 P.M. More than thirty scholars attended the Session.

Bengali Section.

The 13th April, 1936.

Time : 4 to 6 P. M.

President—Rai Khagendra Nath Mitra Bahadur, M. A.,

Secretary—Nalini Nath Das Gupta Esq., M. A.

Being proposed by Mr. N. N. Ghosh, and seconded by Prof. D. R. Bhandarkar, Prof. K. N. Mitter, M. A., Rai Bahadur, took the chair.

There were six papers for being read and discussed in this section. But of these, one, bearing the title of "Development of Bengali Poetry in the 19th Century" by Mr. Mrinal Sarvadhikary, M. A., was not received.

Being called upon by the President, Mr. Madhavdasa Sāṅkhya-vedānta-tīrtha, M. A., first read his paper, 'Indra-Vṛittr Upākhyāna'. His another paper, 'Brahma-Vidyā' was taken as read.

Then Mr. Sasibhusana Das Gupta, M. A. read his paper, "Gauḍīya Vaiṣṇavism and the Early Vaiṣṇavas of the South"

This paper evoked some discussions in which Prof. B. M. Barua and Mr. Asokanath Śāstri took part.

The third paper that was read was the "The Ānanda-vilāsa of Bhuvanarañjana" by Mr. Nalini Nath Das Gupta, M. A.

The paper of Mr. Haridasa Palit, entitled 'Vaidik Pratiṣṭhâtâ Vaivasvata Manu', was, in the absence of the writer, taken to be read.

Then the President delivered his address, and with a vote of thanks to the Chair by Mr. Kiran Chandra Dutta, M. R. A. S. the meeting terminated.

Amongst those present were Prof. D. R. Bhandarkar, Kaviraj Sushil Ch. Sen, Mr. Kiran Chandra Dutta, Miss. Bhramar Ghosh, Prof. G. P. Majumdar, Mr. Atul Krishna Sur, Dr. Satkori Mukherjee, Mr. N. N. Ghosh, Mr. Charu Chandra Das Gupta, Mr. Promada Lal Paul, Mr. Dharendra Nath Mukherjee and Mr. K. Ghosh.

Zoroastrian Section.

The business of the Zoroastrian Section commenced at 2 P. m. on the 13th April, 1936 with Mr. Manecjee C. H. Rustomjee, M.A., B.L., as its President and Dr. Manilal Patel, Ph. D. as its Secretary. About 30 persons were present. Mr. N. N. Ghose, M.A., B.L., read a paper on "Zoroaster, his work and his times" in which he tried to challenge Dr. Moulton's theories and to ascertain "Zoroaster's original contributions to the ruling theological ideas of the world." Dr. Patel raised certain objections to the contentions of Mr. Ghose and insisted that the hymns of the Gāthās were our most reliable guide if we sought light on the problems concerning Zarathuṣtra's own life and thought.

Dr. Manilal Patel then read some portions of his "Study of *Yasna Hī* 29." His paper was an attempt at translating and annotating the *Hī*, a chapter from the Gāthās Zarathuṣtra, in accordance with the modern scientific methods of Gāthic interpretation.

Sjt. Asokanath Sastri, M.A., P.R.S., Vedāntatirtha, read a paper on the "Ahunavairyā prayer of the Zoroastrians."

Then the President delivered his address and concluded with a few remarks on the points raised in the papers read before the Section. The General Secretary then gave some suggestions for a critical and comparative studies of the Zoroastrian Literature and moved a resolution embodying them (vide infra). After a vote of thanks to the chair the meeting came to a close.

Ayurveda and Indian Positive Sciences Section.

The business of this Section commenced at 6 P. M. on the 13th April at the Institute Hall. MM. Kaviraj Gananath Sen Saraswati M.A., L M S. presided and Prof. G. P. Mujumder M.Sc. acted as the secretary. More than forty scholars and Ayurvedic physicians including Vaidya Yadavji Trikamji Acharya of Bombay, and authorities of a few Ayurvedic colleges attended this section.

The following papers were read and discussed :—

- (a) The Vaidyaka Literature of Bengal in the Early Mediaeval Period by Mr. Nalininath Dasgupta M.A.
- (b) A General Description of the Bhelā Samhitā by Dr. B. M. Barua.
- (c) The Epoch of the So-called Harsha Era by Mr. Dharendra Nath Mukerje B.Sc.

The paper could not be finished.

The following papers were taken as read partly due to shortness of time and partly due to absence of some of the writers.

- (a) Human Body according to the Garbhopanisad by late Dr. Ekendra Nath Ghosh.
- (b) Anatomy of the Human Body (As described in Pali) by Dr. B. M. Barua.
- (c) Rāvaṇ Tantras by Dr. M. R. Samey.
- (d) Individual Hygiene in the Orient by Syed F. Hussain Khan.
- (e) Plants as known to the Indian from the Vedic Age to the 12th Century A. D. By Prof. G. P. Mazumdar.
- (f) History of Indian Astronomy by Pandit Radhaballav Jyotistirtha.

The President then delivered his learned address which took about fifty minutes to be finished.

The General Secretary then moved a resolution embodying suggestions for revival and propagation of the great Ayurvedic Literature and the exact Sciences of Ancient India and for making researches into them. (Vide infra).

With a vote of thanks to the chair, the meeting came to a close at 8-30 P. M.

General Meeting of the Indian Cultural Conference :

Immediately after the last Section was over the General President Prof. D. R. Bhandarkar who was present on all those days from the beginning to the end of each Section and was taking keen interest and active part in all the deliberations, called upon the General Secretary

Mr. S. C. Seal to place all the resolutions that were discussed in different sections. And the following resolutions were passed unanimously.

RESOLUTION I Proposed by Mr. J. N. Basu M. A., M. L. C. and seconded by Mr. T. C. Goswami M. A. (Oxon). Bar-at-law.

This Indian Cultural Conference, held under the auspices of the Indian Research Institute, Calcutta—views with grave concern that at a time when Mahenjodaro, Harappa and other sites have revealed what excavations have done toward the reconstruction of the History of India, the Government of India should curtail exploration grants to the Archaeological Survey of India. This Conference further appeals earnestly to the Central as well as the Local Governments in India to restore these grants early, and, if possible, to increase them for the development and dissemination of the knowledge of Indian Culture in which all classes and creeds of this country are equally and vitally interested, and also to maintain the best traditions of an enlightened Government which the Government of India have created and hereupto followed.

Resolved further that the General President of the First Indian Cultural Conference be authorised to forward copies of the Resolution to the following ; (1) The Hon' Member for Education, New Delhi ; Hon'ble Member for Finance, New Delhi ; The Education Ministers, Bengal, U. P, C. P., Panjab, Madras, & Bombay. (2) the Heads of the different parties in the Legislative Assembly.

RESOLUTION II Proposed by Mr. J. N. Basu, M. A., M. L. C. Seconded by Dr. Satkari Mookerjee M. A., Ph. D.

This Indian Cultural Conference, held under the auspices of the Indian Research Institute, Calcutta, earnestly appeals, for the reconstruction of the study of History, to the Trustees of the Indian Museum, Calcutta, which is the national and premier Museum of India, to organise an All-India Museum Association with a constitution to enable them to deal effectively with such problems as—standardization, exchange of exhibits, arrangement of galleries, cataloguing, and equipment and so forth,—which confront the Curators, Directors and Trustees of Museums in India.

Resolved further that the General President of the First Indian Cultural Conference be authorised to forward copies of this resolution to

(1) The Chairman, and the Secretary, & Trustees of the Indian Museum. Calcutta.

(2) The Curator, Curzon Museum of Archaeology,—Muttra, who has suggested the idea for discussion in this Conference.

RESOLUTION III. (Discussed at the Vedic Section) Proposed by Mr. S. C. Seal and seconded by Dr. Manilal Patel.

This meeting of the Indian Cultural Conference recommends to the scholarly world in general and to the lovers of the Vedic Literature in particular, the undertakings already taken up by the Indian Research Institute to resuscitate, propagate and publish the whole of the Vedic Literature with translations and critical notes.

RESOLUTION IV. (Discussed at the Sanskrit Section)

Proposed by Prof. Chintaharan Chakravarty M. A. and seconded by Mr. Satis Ch. Seal M. A., B. L.

"Resolved by this First Session of the Indian Cultural Conference that proper steps be taken for a thorough survey, collection and preservation of the Manuscripts treasures of India and in this connection, the Government of India be requested to encourage this work by a modification of the Ancient Monuments Act to include Manuscripts among monuments, by the introduction of a new wing of the Archaeological Department called the Manuscript Department with a *Manuscriptia Indica* of the type of the "Epigraphia Indica" intended for the publication of thorough analyses of important manuscripts pointing to their characteristic features and usefulness.

"Resolved further that the General President of this Conference be authorised to forward copies of this resolution to the Government of India and the Provincial Governments."

[Mr. Charu Chandra Dasgupta M. A. welcomed the practical suggestions contained in the paper of Prof. Chakravarty for better treatment of the Mss. of India and suggested that the paper be given sufficient publicity and specially brought to the notice of the Education Department of the Government of India].

RESOLUTION V

(Discussed at the Jaina Section).

Proposed by Mr. S. C. Seal.

Seconded by Dr. Manilal Patel.

This Session of the Indian Cultural Conference recommends to the Jaina scholars and to the Jaina community the schemes of the Indian Research Institute for bringing out in critical editions with translations and explanatory notes the best treasures of the Jaina Literature and for their wide propagation.

Resolved further that the General Secretary, Mr. S. C. Seal be authorised to carry on negotiations with the rich of the Jaina community and other interested persons to raise funds in this behalf.

RESOLUTION VI.

(Discussed at the Zoroastrian Section).

Proposed by Mr. M. C. H. Rustomjee

Seconded by Dr. Manilal Patel.

This Session of the Indian Cultural Conference earnestly appeals to the scholars of the Avestan Literature and to the rich Parsee community to organise a Board under the auspices of the Indian Research Institute for critical and comparative studies of the Zoroastrian Literature, to bring out a series of publications of the Zoroastrian Literature with translations and notes and to raise donations for making a permanent fund to meet the expenses.

Resolved further that the General Secretary, Mr. S. C. Seal be authorised to take necessary steps in this matter in consultation with Mr. M. C. H. Rustomjee.

RESOLUTION NO VII.

(Discussed at the Ayurvedic and Indian positive Sciences Section)

Proposed by Kaviraj Susil Kumar Sen M. Sc.

Seconded by Kaviraj Kali Bhusan Sen Kaviratna.

This Session of the Indian Cultural Conference recommends the formation of a Ayurveda Committee under the auspices of the Indian Research Institute, consisting of leading Ayurvedic scholars and sympathisers for publication in critical editions of the best treasures of the Ayurvedic Literature and for their wide propagation, for making comparative and critical studies of the Ayurvedic science embodying those results in an Ayurvedic Journal, for the revival of the Ayurvedic practices in a comprehensive way, and for creating a Faculty of Ayurvedic Medicine.

Resolved further that the General Secretary Mr. S. C. Seal be authorised to take necessary steps in this matter in consultation with the chairman of the Ayurvedic Section M. M. Kaviraj Gananath Sen Saraswati M.A., L.M.S.

After all the resolutions were passed, the General President offered a vote of thanks to Mr. A. F. M. Abdul Ali, the Keeper of Imperial Records for allowing important historical records for exhibits on all the days of the Conference and also to his two assistants for their kind services to explain them to the audience every day. Mr. N. Ganguli of the same office was also thanked for his bringing some exhibits of old mss. collected by himself.

A vote of thanks was also offered by him to Mr. Puran Chand Nahar for allowing some of his collections of Indian Paintings for exhibits in the Conference.

- Lastly, Dr. Satkari Mookerjee offered warm thanks to Dr. D. R. Bhandarkar, the General President of the Conference and to Mr. S. C. Seal, the General Secretary of the Conference and also to other workers for their ungrudging services to make this Conference a grand and real success. The General Meeting ended at 9-30 P.M.

Immediately after the General Meeting was over, display of Indian classical Music, vocal and instrumental, was made by many eminent singers of India amongst whom were Mr. Bedi of the Punjab and Kumaris Gouri Sen and Ratnamala Sen. The First Session of the Indian Cultural Conference thus came to a successful close at 12-30 A.M. when about 100 scholars and eminent persons were treated with refreshments.

SUMMARIES OF PAPERS

I. VEDIC SECTION

President

Prof. Vanamali Vedantatirtha,
M A.

Secretary

Dr. Bata Krishna Ghosh,
D. Phil, D-Lit.

1. DISPOSAL OF GIRLS IN YĀSKA'S TIME.

By Mrs. VANAMALA BHAWALKAR (LOKUR)

A passage in the *Nirukta* of Yāska (II. 4) throws some light on the position of women in his time, which is commonly accepted as between 700 and 500 B. C. Three courses for the disposal of a girl, viz. *dāna*, *vikraya* and *atisarga*, are mentioned in the passage. Whatever interpretation of these terms we accept, in those early times when Yāska lived, a father could give away his daughter in adoption to anybody, could dedicate her to some deity or pantha, or could even sell her. He could dispose off his son also in similar ways, but the custom of *dāna*, *vikraya* and *atisarga* of boys was current only prior to Yāska, and even in the days of Yāska it had fallen into desuetude, and remained only in memory. This shows that boys were more valued and desired for than girls even in those days, perhaps because girls outnumbered boys.

2. AUTHORSHIP OF THE VEDAS.

By R. R. KASYAP, Esq.

3. CASTE-SYSTEM AS FOUND IN THE ṚGVEDA

By MADHAVA DAS SĀṆKHYA-VEDĀNTATĪRTHA, Esq., M. A.

We have discussed here if caste-system was a Vedic institution. Scholars, both oriental and occidental, differ in their opinion. Some take it to be eternal, while others speak of its modernness. They have tried their best to show that there was no caste-system during the Rgvedic period, but it rose gradually during the time of the Yajur and specially Atharva Veda and have given reasons for their conclusion. I have discussed the point raised by them and have tried to show what meanings those texts really bear. I think these texts rather speak to the contrary and caste existed even before the so-called *Vedic Age*.

4. WINTERNITZ AND RAYCHAUDHURI

ON THE

ANTIQUITY OF THE ṚGVEDA-SAMHITĀ

By KSHETREŚACHANDRA CHATTOPĀDHYĀYA, Esq., M. A.

This paper on the antiquity of the Ṛgveda-Samhitā, tries to examine critically the views, of Professor M. Winternitz and Dr. H. C. Raychaudhuri on the question, from only its geographical point of view. The conclusions arrived at are that (I) Raychaudhuri is wrong in claiming that the Ṛgveda-Samhitā contains traces of the diffusion of the Aryans upto Behar and Central India or that the Brāhmaṇa texts show their penetration into Southern India, (II) the thesis of Winternitz that the Vedic texts show that the Aryans took a very long time in penetrating into the whole of Hindustan and extending further south remains unaffected, and (III) there are compositions in the Ṛgveda-Samhitā which are contemporaneous with or later than the expansion of the Aryans into Behar or into Central or Southern India, but as chance would have it, no certain geographical references indicating this have been preserved in the extant text of the Ṛgveda.

5. ṚGVEDIC ORTHOEPEY.

By Dr. BATA KRISHNA GHOSH, D. Phil., D-Lit.

It is popularly but wrongly held that the text of the Ṛgveda has been handed down in its original form. The text of the Ṛgveda, like that of the Greek epics, has to be reconstructed, mainly with the help of metre. The text, thus reconstructed, throws welcome light on the development of the language.

Individual words have been systematically mis-represented : cf. *pāvaka*, (Remote echo of this confusion even in the later grammatical literature). More perplexing are those cases in which the form of the word although warranted or by cognate languages does not fit in the metre (cf. *Charde's Schild*).

Immense grammatical value of the restored readings. Various Sandhis may be explained duly in this way, e.g. reduplication of final nasal, dissolution of semi-vowels—interesting testimony of the later Brāhmaṇas on this point. Vowels of disyllabic value—their linguistic explanation. The augment is often quite a separate entity and not infrequently refuses to confine within the initial vowel of the verb.

A critical study of the Ṛgveda must therefore begin with an attempt to restore the original text. Already Sākalya, the earliest commentator on the

Ṛgveda had been often misled by deceptive appearances. With the help of comparative Philology and by a close study of the Vedic metres it is often possible to improve upon the vulgate text. Yet it is idle to hope that all the problems of Ṛgvedic Orthoepy will ever be satisfactorily solved.

6. THE PADAPĀṬHA OF THE SIXTH MAṆḌALA OF THE ṚGVEDA

By PROFESSOR Dr. MANILAL PATEL, Ph. D. (MARBURG)

II. PHILOSOPHY SECTION

President

Principal Dr. S. N. Das Gupta,
M.A., Ph. D. (Cal.), Ph. D. (Cantab).

Secretary

Dr. Satkari Mookerjee,
M. A., Ph. D.

1. THE THEOLOGY AND PHILOSOPHY OF BENGAL VAIṢṆAVISM THE ŚRIKṚṢṆA SAṂDARBHA

By Dr. S. K. DE, M. A., D. Litt.

In this paper the author following the arguments of the Jīva Gosvāmin establishes the perfection of Śrīkṛṣṇa as the supreme Godhead, incidentally draws the distinction between the concept of Avatāra and Bhagavat and between the various kinds of Avatāras. Jīva Gosvāmin reconciles the apparent inconsistency and conflict of the texts in the Bhāgavata and other Purāṇas relating to the status of Śrīkṛṣṇa either as an avatāra or as the most perfect Bhagavān by following the principles of interpretation laid down in the Mīmāṃsā Philosophy. Having established the supremacy of Śrīkṛṣṇa and the Bhāgavata Purāṇa over other avatāras and Purāṇas Jīva proves that the human form of Śrīkṛṣṇa is the intrinsic form of the deity and other forms attributed to him are but phenomenal manifestations. The form and location of the supreme God are discussed on the evidence of texts which are all explained in a way suitable to the doctrines of the Bengal School. There is a discourse on the retinue of God and the relation between them and the distinction of the phenomenal and noumenal appearances of God and his activities. The relationship of the Gopīs to Śrīkṛṣṇa is proved to be one of eternal association as husband and wife and not as one of illegitimate liason between a lover and a mistress, as advocated by later exponents of Bengal Vaiṣṇavism. The supremacy of Rādhā over other Gopīs and the queens of Śrīkṛṣṇa is established by an appeal to textual evidence, as she alone represents the

innermost essence of the Lord as the energy of love or joy (hlādinī Śakti) and Kṛṣṇa and Rādhā are but the fullest expression of the supreme deity, the relation between the two being in philosophical language one of identity in non-identity.

2. THE CONCEPT OF DEFINITION IN MADHVA VEDĀNTĀ

By P. NAGARAJA RAO, Esq.

Definition is the statement of a characteristic invariably present in the objects to be defined and absent in others. The necessity of the two factors positive and negative, in a sound definition is pointed out. The purposes served by a definition are mentioned and a comparative estimate of the views of western and Indian logicians is given. Incidentally the Nyāya conception of definition on the basis of generic attributes (jāti) is criticised on the ground of the untenability of jāti. Madhva speaks of two types of relation between substance and attributes according as the attributes are co-eval with the substance or of unequal duration, persisting before or coming after the substance. The relation again is one of identity or difference and not identity-cum-difference. Incidentally the concept of Viśeṣa is discussed and its logical necessity shown.

3. PRAMĀṆA AND ITS SCHEME IN MADHVA'S EPISTEMOLOGY.

By P. NAGARAJA RAO, Esq.

Pramāṇa and its scheme in Madhva's Epistemology. The definition of Pramāṇa as proposed in Madhva's school is examined in all its bearings and shown to satisfy all the conditions of valid knowledge. Dream experience and memory are believed to be valid by Madhva. The definition proposed by other schools are subjected to criticism.

Madhva's division of Pramāṇas into two types, Kevala and Anupramāṇa. The divisions of Kevalapramāṇa are stated and explained. The division of Anupramāṇas into perception, inference and verbal testimony. Criticism of other schools, viz Cārvākas, Naiyāyikas, Mīmāṃsakas and the other pramāṇas advocated by rival schools are subsumed under the three Pramāṇas recognised by Madhva.

4. FUNDAMENTAL IDEAS OF INDIAN ŚUFISM.

By Dr. ENAMAL HUQ, M. A., Ph. D.

An exposition of Sufi philosophy and its practice. The paper remarkably explains the progress of Sufi philosophy in the circle of Islamic followers and its reconciliation with the Islamic doctrines,

5. THE CONCEPTION OF *AVIDYĀ* IN VEDĀNTA PHILOSOPHY

By Dr. SATKARI MOOKERJEE, M. A., Ph. D.

Avidyā or Ajñāna is not mere negation of knowledge but a positive entity possessed of productive efficiency. In fact, the concept of causality is applicable only in the sphere of avidyā and has no relevancy to the ultimate Reality, which is declared to be pure, transcendental consciousness. The proof of avidyā empirical in character and is directly found in our perceptual experience of 'I do not know'. The logical analysis of this simple experiential judgment clearly unfolds its entitative character by showing the impossibility of the conditions of negative judgment in it. Rāmānuja was perhaps the first philosopher who systematically attacked this fundamental concept of monistic Vedānta. A critical evaluation of the strictures of Rāmānuja is attempted and the concept of avidyā as an ontological principal, apart from its epistemological bearings, is shown to be founded upon an irrefragable dialectical necessity.

6. A STUDY OF BHARTṚHARI'S PHILOSOPHY.

By GOURI NATH BHATTACHARYA, Esq., M. A.

III. SANSKRIT SECTION

*President***Prof. Amulya Charan Vidyabhusana***Secretary***Chintaharan Chakraverty,
Esq., M. A.**1. AN ADYAR MANUSCRIPT OF JANĀRDANA'S COMMENTARY
ON THE RAGHUVAMŚA INTERMINGLED WITH MEANINGS
OF TEXT WORDS IN THE OLD GUJARĀTĪ LANGUAGE.

BY P. K. GODE, Esq., M. A.

Limits for Janārdana's date—A. D. 1191 and 1385—His commentaries on the *Raghuvamśa* and *Meghadūtā*—B. B. R. A. Society MS. of *Raghuvamśaṭīkā*, fragmentary—Cambay MS. of *Meghadūtabhāṣya*—Aufrecht records only one MS.

Importance of the Adyar MS.—It supplements the B. B. R. A. Society MS.—its bilingual (Sanskrit—Gujarātī) explanations of the text.—Mr. Tripathī's proposed identification of our Janārdana with Ānandagiri (= Janārdana = Ānandajñāna)—Our Janārdana probably a native of Gujarāta—Cambay MS. of *Meghadūtabhāṣya* is also bilingual like the Adyar MS.—Fragments of a bilingual MS. in Mr. Tripathī's possession,

Philological importance of Adyar MS. for the student of old Gujarati—Modern Gujarati begins after 1500 A.D. or so.—Ānandabodha's reference to लाट and कर्णाट भाषा as अप्रसिद्ध in his Nyāyamakaranda (about 1150 A.D.) An analysis of the Adyar MS. References by Janārdana to previous authors and works, not many. His reference to अभिनन्दकाव्य and identification of passage quoted with verse 65 of canto IV of the *Rāmacarita* of अभिनन्द (between 800 & 900 A. D.)

स्थिरदेव's commentary on the मेघदूत—Mandalik Ms of the commentary of स्थिरदेव, date : end of the 9th century or the outset of the 10th according to Dr. V. G. Paranjpe—स्थिरदेव may have been a contemporary of अभिनन्द जन देव borrows a verse verbatim from स्थिरदेव मेघदूतकाव्य and mentions his भाष्य along with those of वल्लभ and चासद्व

2. A NOTE ON THE SABDANIRNAYA.

By MAKHANLAL MUKHERJ, Esq., M. A.

An attempt is made here to indicate to the students of Indian philosophy the importance of *Sabdanirnaya*, a work that was held in very high esteem by the authors of the *Siddhāntaleśa* and the *Citsukhī* as also by their commentators. An elaborate study is made of the authoritativeness of the work and its general contents.

3. USE AND ABUSE OF ALAṂKĀRA IN SANSKRIT LITERATURE

By Dr. V. RAGHAVAN, M. A., Ph. D.

- i. Importance of form in Poetry.
- ii. Alāṁkāra immanent in form.
- iii. The large, sense in which Alāṁkāra is taken : Alāṁkāra-Saundarya.
- iv. Alāṁkāra as figure in particular.
- v. Alāṁkāra-aucitya : propriety regarding its use : Ānanda, Abhinava and Kṣemendra on this Alāṁkāra-aucitya.
- vi. The appropriate and the inappropriate figure : an illustration.
- vii. The purpose of the employment of figure ; the temptation to excess ; the removable and external ornament.
- viii. Ānanda's rules for the wise use of Alāṁkāras—Alāṁkāra samikṣā.
- ix. Classification of Alāṁkāras into three main classes ; Similarity, contrast and other relations.
- x. Onupamā and figures based on Aupamya ; Utprekṣā, Śleṣa, Samāsokti etc. Examples culled from the Rāmāyaṇa during the discussion.
- xi. Sabdālaṁkāra : its nature, function and place ; Ānanda's remarks on it : Abhinava on Śabdālaṁkāra ; its use and abuse.
- xii. Conclusion : poetic creation like God's creation is 'Līlā',

4. OUR PRESENT BHAVISYA PURĀṆA.

By RAJENDRA CHANDRA HAZRA, Esq., M. A.

Scholars doubt gravely about the authenticity of the present Bhaviṣya Purāṇa. Aufrecht calls it a 'literary fraud'.

Though the contents of the present Bhaviṣya do not agree generally with its descriptions given in the Matsya, Agni and Nārada Purāṇas, it cannot be rejected as totally worthless. The occurrence of numerous verses quoted by the early commentators and Nibandha-writers from the 'Bhaviṣya P.' and now found in the Brāhma Parvan of our present Bhaviṣya proves definitely that this Parvan has chapters which are very old and that our Brāhma Parvan is the result of a recast to which its prototype was subjected. Internal evidences however, tend to show that these earlier portions are not to be dated earlier than about 500 A.D.

5. STUDY OF MANUSCRIPTS.

By CHINTAHARAN CHAKRAVERTI, Esq., M.A.

The paper traces the history of the collection and study of MS. in Sanskrit and different vernaculars of India. It draws attention to the large stocks of these MS. lying uncared for and uncatalogued in many parts of the country exposed to the mercy of the white ants and the ravages of the climate not at all favourable for the preservation of MS. It explains the necessity of the preparation and publication of scientific catalogues and systematic and scholarly analysis of the contents of the MS. which, being more fragile than monuments of stone and other materials are fast disappearing with the vast store of much useful information contained in them. A suggestion is made in conclusion for the introduction of a new wing of the Archaeological Department called the Manuscript Department with a *Manuscriptia Indica* of the type of the *Epigraphia Indica* publishing thorough analysis of important MS. pointing to their importance and usefulness.

6. LAKṢANA IN THE ABHINAVA BHĀRATI—ITS BEARING UPON THE RESPECTIVE CHRONOLOGY OF KUNTAKA AND ABHINAVAGUPTA.

By PRAKAS CHANDRA LAHIRI, Esq., M. A.

A. Abhinava's Remarks :

1. Lakṣaṇa—its wide scope—the most important factor in poetry—nay, it is identical with *kāvya-bandha* or poetic speech itself.
2. It is synonymous with *bandha*, *gumpha*, *bhāṇitī*, *vakrokti*, *kavivya-pāra*—individual skill of the poet involved therein—its natural grace.

3. The presence of the Lakṣaṇas adds to the charm of the Alaṃkāras.
- B. Conclusions arrived at :
1. The wide range of Lakṣaṇa = the comprehensive character of Vakrokti—peculiarity of the poet's skill in Lakṣaṇa—its counterpart in the vaidaghyabhaṅgi of Kuntaka—Lakṣaṇa identified with Vakrokti.
 2. Apart from the spirit of the Lakṣaṇa—terms and expressions used by Abhinava undoubtedly those of Kuntaka—V. J. appeared earlier than A. B. (V. J. for Vakroktijīvita and A. B. for Abhinavabhāratī).
 3. Peculiarity of the poet's skill insisted upon by both tends to indicate Bhaṭṭa Tauta as the common source.

7. GREATNESS OF SANSKRIT

By K. SUNDARAM AIYAR, Esq., B.A., B.L.

8. THE ORIGIN OF MUSIC.

By M. S. RAMASWAMI AIYAR, Esq., B.A., B.L., L.T.

IV. INDIAN HISTORY AND CULTURE SECTION.

President

Rai Bahadur Rama Prasad Chanda,

B. A., F. A. S. B.

Secretary

Nalini Nath Das Gupta,

Esq., M. A.

1. SOME RECENT VIEWS ON THE GUPTA ERA.

By Miss KARUNA KANA GUPTA, M. A.

It is generally agreed among scholars that the Gupta era started in 319-20 A. D. Recently however, this theory has been challenged by three scholars, who place the starting point of the Gupta era at 272-73 A. D., 200-201 A. D. and 57-58 B. C. severally. An examination of the grounds advanced by them against the old era of 319-20 A. D. shows that they are mostly based on traditions and several misconceptions about the available epigraphic data. They are also seen to be in flagrant contradiction of some of the most important historical facts. It is impossible, therefore, to accept any one of those new views. The era of 319-20 A. D. must be allowed to stand as it suits the known conditions best of all.

2. THE KĀKATIYA RUDRADĒVA

By NALINI NATH DAS GUPTA, Esq., M. A.

This paper contains not only a historical account of the Kākatiya King, Rudradēva, who flourished in the latter half of the twelfth century A. D., and whose campaigns and conquests sowed the seeds of the future empire

of the Kākatiyas, but also a detailed consideration of the origin of the name 'Kākatiya' and a brief notice of the ancestors of the prince. As to the events of Rudradēva's reign, the writer not inconsiderably differs from the views expressed by others on the subject.

3. FOREIGN TRADE OF ANCIENT INDIA.

By ATUL KRISHNA SUR, Esq., M. A.

From the very dawn of civilization the rest of the civilized world looked up to India for the supply of various material resources to supplement their amenities of life. About 3000 B. C. the people of the Indus Valley had commercial relations with the people of the Euphrates-Tigris and the Nile Valleys. About 2600 B. C. Egyptians were trading on the coasts of India, and Indian articles have been discovered in the tomb of Tutankhamen. Articles of trade in those times included wood, ebony, teak, indigo, precious stones, pearls and spices. India bought from Mesopotamia bitumen and other things. In slightly later times on the Indian export list figure prominently sandalwood and living animals such as dogs, peacocks and apes. That they were exported from South India is inferrible from the fact that the names of these things prevalent in the Near East were of Dravidian origin. The maritime traders of South India are referred to in the Tamil literature as a branch of the Nāgas known as Oliyārs (derived from the word *Olā* meaning "waves of the sea"). Of the North Indian people who had distinguished themselves in maritime trade were the Panis and the Asuras. India's maritime trade was originally in the hands of Un-Aryan people. Aryans had innate repulsion against it, and it was only the adventurous spirits among them who took to the sea. Eliminating the story of Bhujyu in the Vedas, it was the Sage Atri who first charted the western seas. Maritime trade of ancient India flourished most in the period of the Jātakas and of the Roman Empire.

4. PALAEOGRAPHICAL NOTES ON THE MAURYAN BRĀHMI INSCRIPTION OF MAHĀSTHĀN.

By CHARU CHANDRA DAS GUPTA, Esq., M. A.

Here the author has studied the palaeography of *su* in *su-atiyayika* [si] and has shown that two forms of Brāhmi *sa*—one looking like an Aśoka *ṣha*—are found in this inscription.

5. THE CRIME OF THAGI AND ITS SUPPRESSION UNDER LORD WILLIAM CAVENDISH BENTINCK

By ISHWAR SAHAI, Esq., M. A.

The existence of large bodies of men having no other means of subsistence than those afforded by plunder was in the beginning of the 19th century, in all the countries, too common to excite surprise. And India formed no exception to the general rule. Of the various organised fraternities in India, that of the Thags was the most dangerous and formidable one. The word 'Thag' originally meant a 'cheat' and it is still used to connote, the same idea. But sometime in the Middle Ages, it began to be used for a member of a criminal brotherhood which strangled men and then robbed them of their belongings. The system which they followed is known as 'Thagi'. There are various traditions connected with the beginning of the institution of Thagi. The first historical mention of the Thags is said to have been made by Zia-Uddin Barani, the author of the *Târikh-i-Firoz Shahi*, but though the word 'Thags' occurs in Barani's account, there is no strong reason to suppose that it has been used by him for the class of persons who strangled men. The account of their origin, growth and organization is followed by that of a systematic attempt at their suppression by Lord W. C. Bentinck, which is one of the most notable achievements of his Governor-Generalship.

6. PROVINCIAL GOVERNMENT UNDER THE KHALJI SULTANS.

BY ANILCHANDRA BANERJEE, Esq., M. A.

A critical study is made here of the system followed by Alauddin Khalji in administering the different parts of the empire. Appraising the system set up by Alauddin the writer expresses the view that Alauddin ventured beyond the beaten track of plunder, brought under his hegemony the whole of a vast peninsula which had remained for more than a century outside the general stream of Indian history, and created an empire which embraced almost the whole of a sub-continent. The decay of the structure is to be ascribed not to the error of the creator, but to the incapacity of his successors.

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7. THE MANDASOR INSCRIPTION OF THE SILK-WEAVERS' GUILD.

By DASHARATHA SARMA, Esq., M. A.

8. THE ANCIENT KINGDOM OF PUNNĀṬA

By Dr. B. A. SALETOR, M. A., PH. D. (LOND.)

Punnāta lay to the extreme south of the modern Mysore State. The history of the ancient Kingdom of Punnāta is gathered from the remarks of

foreign geographers, Jaina literature, copper plate grants of the Punnāta Kings themselves, and stone and copper-plate records of the Kadambas and the Gaṅgas. Particular political interest attaches to this ancient Kingdom, inasmuch as it was the earliest Karnāṭaka State, and it formed the cradle of the activities of the founders of the present royal family of Mysore. As to its antiquity, there is no doubt, for Punnāta is the same as Pounnata of Ptolemy, while, again, Jaina tradition connects it with the advent of the Jainas under the famous Bhadrabāhu. The capital of ancient Punnāta was Kittipura, a great city, now represented by Kittūr.

9. THE REGNAL PERIOD OF HOYSALA SOMEŚVARA

BY DR. A. VENKATASUBBIAH, M. A., PH. D.

The Hoysala king Someśvara was the son and successor of Narasiṃha II, and was, in his turn, succeeded by his sons Narasiṃha III and Rāmanātha.

It is not possible to determine from the inscriptions the exact date when Narasiṃha II died and Someśvara succeeded him, and when Someśvara died. It has however been known for a long time (see Fleet's *Dynasties of Kanarese Districts*, p. 508) that A. D. 1234-35 is the first year of Someśvara's reign. His last year, it was believed by Rice (*Mysore and Coorg from Inscriptions* p. 97) was A. D. 1254, and this is the opinion now generally current. The late Mr. H. Krishna Sastri however pointed out that inscriptions of the 26th, 27th, and 29th years of Someśvara's reign are found in the Tamil country, and that therefore he must have lived till 1262-63 A. D. at least in case he was not killed by Sundara-Pāṇḍya in 1265.

This is disputed by Dr. M. H. Krishna (*Mysore Archaeological Report for 1931*, p. 84) who contends, on the basis of an inscription at Bācaḷli (EC. IV, Kr. 9) that Someśvara died before April 1256. It is the object of this paper to show that this opinion is wrong, and that the details of five dates of Someśvara's reign show that Mr. Krishna Sastri was justified in his opinion.

10. SOME NEGLECTED ASPECTS OF THE CASTE SYSTEM

By SRI RAM SHARMA, Esq.

It is often stated that the caste barriers in India are to-day impassable, and whatever the injunctions of the old law-givers on the subject are, the caste system has become a cast-iron mould which would rather break than bend. A Brahman born, we are told, is a Brahman for ever and so is a Kṣatriya, and the barriers placed between different castes cannot be crossed over. But some examples are cited which go to prove that this is not the case, as they show that in the Pūnjab some Brāhmanas, Śūdras and Vaiśyas have become Rajputs. A large class of people who are con-

sidered to belong to a certain caste not very long ago, are claiming to be members of a different caste to-day, and in some cases and to a certain extent these claims have been acknowledged by the Hindu society. The changes within the same castes are also numerous.

11. RĀJPOTS.

By PANDIT BISHESHWAR NATH REU

The object of the paper is to disprove the theory of some scholars that the Rajputs are non-Aryans. The author of the *Prithvirāja Rāso* taking Paramāra, Chālukya (Sōlankī), Paṇḍhāra and Chauhāna as having originated from the fire altar of Vashishṭha calls their descendants as Agnivamshis, which is, as is known, a later division of the Kshatriyas, and different from the so-called Solar and Lunar stocks. This is the main reason why these four clans are considered as non-Kshatriyas, and descendants of a foreign and non-Aryan dynasty called Khazar or Gurjara. But besides the fact that the accounts of the book do not correspond to historical facts, there are also other reasons why those accounts cannot be accepted as authentic. The points on the basis of which the Rājputs are considered as non-Aryans include evidences furnished by passages from the Harivaṃśa and Viṣṇu-Purāṇa, the Harṣa-carita of Bāṇa, the inscription of the Pratihāra Matha-nadēva found at Rājōr, etc. but these evidences examined in the light of the facts available from other sources, tell a different tale. The problem has been considered from various other points of view also.

12. KOSAM STONE IMAGE INSCRIPTION OF MAHARAJA BHIMAVARMAN OF THE YEAR 130.

By AMALANANDA GHOSH, Esq.

The image bearing this inscription was found at Kosam, the site of ancient Kauśāmbi, and is now stored in the Allahabad Municipal Museum. Only the upper portion of the image has been recovered, and it is a figure of Buddha. The object of the inscription, engraved on the proper left side of the image and of which only the five upper lines remain, is in all probability, to record the erection of the image in the time of the Mahārāja, the illustrious Bhīmavarman in the year 130 of an unspecified era. An inscription of Mahārāja Bhīmavarman, dated 139, was discussed at the same place by Cunningham. Fleet, who finally edited the inscription, referred it to the Gupta era, and concluded that this Bhīmavarman must have been a feudatory of the Early Gupta king Skandagupta. But, on palaeographical grounds, it appears that the Bhīmavarman of Cunningham's inscription is later in age than the Bhīmavarman of the present inscription.

which has to be referred to the Cedi era of A. D. 248, so that its date would be A. D. 378. We thus find that Kauśāmbī was at this time placed under a Mahārāja Governor, who does not refer to the overlordship of the Guptas. The text of the inscription, with translation thereof, is given at the end.

13. THE VARMANS OF EASTERN BENGAL.

BY PROMOD LAL PAUL, Esq., M. A.

14. THE STONE OF PERENG, 785 ŚAKA

BY HIMANSU BHUJAN SARKAR, Esq., M. A.

15. NAGNAJIT AND THE ANTIQUITY OF THE INDIAN ART AND ARCHITECTURE.

By JOGENDR CHANDRA GHOSH, Esq.

Nagnajit seems to have been an outstanding figure of his time. His name occurs in the Vedic, Epic, Paurāṇic and Pāli literature, from which it appears that he was a king of Gāndhāra and wrote a work on Architecture, Sculpture, Painting and allied arts. He was the disciple of Prahlāda, probably a king of Balhika. The sages Parvata and Nārada, who are seers of some Ṛigvedic hymns, were his instructors, while the name Somaka, another contemporary of Nagnajit, finds mention in the same Veda. Nagnajit was, therefore, a Ṛigvedic King. It is further supposed that he was the founder of the Gāndhāra School of Art. The name of his capital Takṣaśilā (city of stone cutters) also goes to support this view. The Indian Art and Architecture were thus as old as the Ṛigveda, if not earlier.

16. STŪPI

BY PROF. K. R. PISHARDTI.

Stūpi which generally crowns the *Śikhara* of an Indian temple is as much an architectural feature as it is a structural part thereof. *Stūpi* is the topmost structural part of an edifice, and, therefore, it should be translated by the term pinnacle, rather than dome. There is again no difference between *Stūpi* and *Śikhā*, as is supposed to be. As to shape, *Stūpi* may be of two kinds, (i) the pot type or stumpy *Stūpi*, and (ii) the four-limbed variety. The former variety we find in north Indian temples, while the second variety we find characteristically in the temples on the West Coast, whereas it is the mixed variety that we generally find in the rest of South India. From the point of view of number, a structure with a regular base will have one *Stūpi*, and that with an elongated base will have three, while the apsidal will have two. But there are structures which have more than three *Stūpis*.

17. THE ROYAL CROWNS OF INDIAN KINGS

By P. K. ACHARYA, I. E. S., M. A., Ph.D. (Leyden.) D. Litt (London)

This paper dwells upon the Crowns, which are the culminating royal insignia. It is regrettable that all trace of even such an insignia should have entirely disappeared and the Indian Kings should have been left to their fancy to devise some sort of head-dress, including the Western top hats and the Eastern *Pāgris* of all sorts, having entirely forgotten the various types of the Crowns and the occasions of their use.

There were four occasions for which various types of Crowns were required. These types comprise *Jaṭā*, *Mauli*, *Kirīṭa*, *Karaṇḍa*, *Śiraspaṇa*, *Cantala*, *Keśabandha*, *Ehāmmilla*, *Alaka*, *Chāḍa*, *Mukūṭa* and *Paṭṭu*. Each type was assigned to a particular class of Kings. The artistic details of the crown refer to the dimensions, designs, ornaments and the number of gems and jewels to be set therein and these have been dealt with separately in the paper.

18. A KṚSHṆA PANEL AT PAHARPUR

BY SARASI KUMAR SARASWATI, Esq., M. A.

V. BUDDHISTIC SECTION.

*President***Dr. Bimala Churn Law,**

M. A., B. L., Ph. D.

*Secretary***Atul Krishna Sur, Esq.,**

M. A.

1. DHARMA-SAMUCCAYA

By Prof. B. M. BARUA, M.A., D.Lit.

The latest recension of the Dhammapada.

The only MS. preserved and discovered in Nepal is dated in Samvat 293 of the Nepalese era, equivalent to 1173 A. D. Bhikṣu Sujita Srijñāna of Citra-vihāra in Nepal is the copyist to prepare the MS. Bhikṣu Avalokita-Simha is the compiler of the Dharma-Samuccaya. The work consisted of 2684 stanzas, out of which 464 stanzas have vanished with the missing leaves of the MS. The Gāthās were distributed into 46 vargas—Jita, Dharmopadeśa, etc. The Gāthās were all collected from an earlier work of the Mahāvaipulya class, entitled *Vaipulya-Saddharma-Smṛtyupasthāna-Sūtra*, also referred to as *Vaipulyamahā gambhīrodadhi-sūtra*. This sūtra which is a voluminous anthology is different from the *Saddharma-Smṛtyupasthāna-sūtra* evidently a prose work which is quoted by name in Śāntidēva's *Śikṣā-samuccaya*, and

translated into Chinese (Nanjio, Nos. 679 and 804). The compiler, Bhikṣu Avalokita-siṃha appears to have been a Nepalese Buddhist teacher. The text of a few Chapters reproduced shows that the stanzas are lacking in vigour of thought and expression.

2. FAMILY LIFE IN PRE-BUDDHIST DAYS

By RATILAL MEHTA, Esq.

The paper is based almost entirely on the *Jātaka* stories which are taken to represent the life of the pre-Buddhist period. Family was the unit of society. Children were the happy corner of the family : their mirth and merrymaking : various ways and forms of enjoyment. Relation between parent and child that of love and affection. Parents described as god-like supporting parents in old age—an imperative duty of the young. Mothers love towards her child described at length. Son after marriage lived in the same house generally. After father's death took up the management. Jeṭṭhaka, the head. Brothers, when separated, set up separate households and thus remained in union for support and assistance as a *ñāti*, which was the predominant feature of sociology of the times,

3. ABHAYĀKARA-GUPTA

By NALINI NATH DAS GUPTA, Esq., M.A.

A biographical sketch of the celebrated Buddhist monk of Magadha, Abhayākara Gupta, who was a contemporary of the last great Pāla monarch of Bengal, Ranapāla (11th-12th Centuries,) is the subject-matter of this paper. The materials are derived from the Catalogue of the Tangyur, The Pag Sam-Jon-Zang, some catalogues of MS., and other published books and periodicals. The various works composed by this learned monk have been noticed in the paper, which also critically examines some anecdotes connected with his life.

4. REBIRTH AND OMNISCIENCE IN PALI BUDDHISM

By Dr. ANANDA K. COOMARASWAMY.

5. PROF L. V. POUSSIN ON SĀKYA VANAM

By Prof. STEN KONQW.

VI. JAINA SECTION*President***Seth Bahadur Singh Singhi***Secretary***Dr. Manilal Patel,****Pb. D. (Marburg).****1. THE PREDECESSORS OF TIRTHAMKARA MAHĀVIRA.****BY K. P. JAIN, ESQ., M.R.A.S.****2. THE DOCTRINE OF RELATIVITY IN JAINA METAPHYSICS.****BY Dr. SATKARI MOOKERJEE.**

The Jaina Metaphysics has one important contribution in the domain of philosophy in the shape of its theory of relativity or *anekāntavāda*, which is logically formulated in the form of sevenfold proposition. All predication are capable of being represented in these seven ways of thought and language. The charge of superfluity and inconsistency advanced against the doctrine is refuted and a reorientation of the law of contradiction is advocated as necessary. The doctrine wonderfully reconciles the conflicting theories of rival philosophers in a comprehensive synthesis and shows that the rival theories are not unfounded in reality, but their fault is in claiming the whole monopoly of truth. The differences of philosopher are due to exclusive emphasis on one angle of view and one aspect of reality and the consequent ignoring of the other aspects and other ways of approach. The merit of Jaina philosophy consists in its evolving a formula of truth which successfully explains the realistic constitution of the world.

3. JAINISM, ITS METAPHYSICS & ETHICS.**BY KRISHNA CHANDRA GHOSE, VEDANTA CHINTAMONI.****4. A STUDY IN PROTO-JAINISM****By ATUL K. SUR, Esq., M.A.****VII. BENGALI SECTION***President***Prof. Khagendra Nath Mitra,****M. A., Rai Bahadur.***Secretary***Nalini Nath Das Gupta,****Esq., M. A.****1. BHUVANRAÑJANER ĀNANDA-VILĀSA.****By NALINI NATH DAS GUPTA, Esq., M. A.**

This paper is based on a MS., and introduces for the first time to the Bengali-knowing people the Bengali metrical work, 'Ānanda-Vilāsa', which is a partial rendering of the Kāśī-Khaṇḍa as embodied in the Skanda Purāṇa.

2. GAUḌĪYA VAIṢṆAVISM AND THE EARLY VAIṢṆAVAS OF THE SOUTH

BY ŚAŚIBHUSAN DASGUPTA, Esq., M. A.

Gauḍīya Vaiṣṇavism has got some distinctive features of its own. The innovation has not yet been directly traced to any former schools of thought. It is tried in this short treatise to show from internal evidences from the Bhāgavat Purāṇa and the Ṣaṭsandarva of Jīva Gosvāmī that the Ālvāric Vaiṣṇavism of the South, which neglecting the mythological views, can be assigned to a period between 2nd century A. D. to 6th Century A. D. may have something to do with the Vaiṣṇavism of Bengal as preached by Caitanya Deva. It is further tried to confirm the hypothesis by a comparative study of the Vaiṣṇava literature of the south and that of Bengal.

3. DEVELOPMENT OF BENGALI POETRY IN THE 19TH CENTURY.

By MRINAL SARVADHIKARY, Esq., M.A.

With the advent of the Britishers in India, the socio-political and religious atmosphere of Bengal began to take a new form and the change was perceptible and definite. Literature also began to take a definitely new form. Practically literature got the impetus for improvement and development. Bengali Prose was shaped and remodelled. The real development of Bengali Poetry began in the 19th Century. It is tried to show—what was the condition of Bengali Poetry before the 16th century, The subject matter of Poetry was changed. The stagnated theme was forsaken. New ideas, new forms and new metrifications were introduced in Bengali Poetry. Subjective, objective and didactic Poetry were new things. Romanticism in Bengali Poetry was a welcome thing. Renaissance in Bengali Poetry was brought practically by Iswar Gupta and the work was carried on by his followers to a successful height. Love for Nature and Nature poetry was a new thing and practically Behari Lal was the pioneer poet in this respect. Idealistic and materialistic poetry developed in this age. Some great poets like Madhusudan, Hemchandra, Nabin Chandra, Govinda Chandra, Deven Sen and others arose in the literary firmament. Rabindra Nath with his literary genius sparkled and made Bengali poetry what it is to-day. British influence brought new ideas, new themes and the English poets furnished our poets with their ideas, themes and metrifications.

4. BRAHMAVIDYĀ

BY PROF. MĀDHAVDAS SĀNKHYAVEDĀNTATĪRTHA M. A.

5. INDRA VRITRER UPĀKHYANA

BY PROF. MĀDHAVDAS SĀNKHYAVEDĀNTATĪRTHA, Esq., M. A.

6. VAIDIK SAMAJ PRATISTHĀTĀ VAIVASVATA MANU.

BY HARIDAS PALIT, Esq.

VIII. ZOROASTRIAN SECTION

*President***Manecjee C. H. Rustomjee, Esq.**
M. A., B. L.*Secretary***Dr. Manilal Patel,**
Ph. D. (Marburg).

1. ZOROASTER, HIS WORK & HIS TIMES.

By. N. N. GHOSE, Esq. M. A., B. L.

Challenging the anti-Magian bias of Dr. Moulton, the writer points out in this paper that Zoroaster's reform movement was not even remotely directed against the Magian religion of his fathers. It was primarily a social and economic revolt against Iranian oppression, and secondarily only a protest against the Gods and the religious practices of the oppressors. The conceptions of Satan and Hell, and of Eternal Damnation for the wicked, and the corresponding conception of Apocalyptic Resurrection reserved for the virtuous appear to have been Zoroaster's original contributions to the ruling theological ideas of the world. He not only did not discard the Magian foundations of his ancestral religion, but admitted as well into it elements of Iranian origin in order to make it acceptable to his Iranian converts, to whom was due the triumphant success of his reforms in his own lifetime.

2. THE GĀTHĀS OF ZARATHUŠTRA

(A Study of *Yasna Ha 29*)

BY PROFESSOR Dr. MANILAL PATEL, Ph. D. (Marburg),

Despite the fact that rapid strides have been made in the knowledge of Indo-Iranian philology and culture since the time when the *Avesta* first became the subject of scientific study and research on modern lines, the task of interpreting the *Gāthās*, the *dicta prophetæ* of Zarathustra, has still remained baffling to the Avestan scholar. Fresh attempts, therefore, are permissible. In the present paper a study of *Yasna Ha 29* is made in accordance with the modern scientific methods of Gāthic interpretation.

Taking Geldner's text as a basis and bearing in mind the *Urtext* as fixed by Andreas—Wackernagel, an attempt is made to reconstruct the Gāthic verses so that the metrical requirements have been met and hypermetrical or otherwise unnecessary letters or words detected.

A brief introduction is given discussing the place of the *Ha* among the *Gāthās*, and its metre from a comparative point of view. Then each stanza in its transliterated form is followed by an English translation and expansive critical word-notes.

3. THE GĀYATRI PRAYER OF THE ZOROASTRIANS
(AHUNAVAIRYA)

BY ASOKANATH SASTRI, Esq., M.A., P.R.S., VEDANTATIRTHA.

IX. AYURVEDA & POSITIVE SCIENCES SECTION

President

Secretary

Mahamahapadhyaya Kaviraj Gananath Sen, Girija Prasanna Mazumdar Esq.
Saraswati, M.A., L.M.S.

M. Sc., B. L.

1. THE VAIDYAKA LITERATURE OF BENGAL IN THE
EARLY MĒDIĀEVAL PERIOD.

By NALINI NATH DAS GUPTA, M.A.

In this paper is given an account of the writers of medical works in Bengal together with short notices of their writings from about the seventh to the thirteenth century A. D. Indu, who is quoted many times in Kṣīrasvāmī's commentary on the Amara-Kōṣa as an author of a medical *Nighaṇṭu*, is probably the commentator of the same name on the Aṣṭāṅgahṛdaya of Vāgbhaṭa (II). He, again, appears to be identical with Indu, the father of Mādhavakara, who is maintained to have been a Bengali and belonged to about the 7th Century. After Mādhava-Kara, there follows the account of some other writers including Surēśvara and Vaṅga-Sēna, and the paper closes with the account of Śrīkaṇṭha-Datta and Nīścala-Kara, the two pupils of Vijaya Rakṣita in the thirteenth Century.

2. HUMAN BODY ACCORDING TO THE GARBHOPANIṢAD

By Late Dr. EKENDUNATH GHOSH, CALCUTTA.

The paper deals with the antiquity of the text : its subject matter : The structure and the functions of the human body in general and the development of foetus in particular. It also gives a few parallel opinions of modern authors to show accuracy of observations on some points noted in the text.

3. ANATOMY OF THE HUMAN BODY [AS DESCRIBED IN PALI]

By Prof. B. M. BARUA, CALCUTTA.

The paper deals with the following points : Sources of information. Consideration of the anatomy of human body as an indispensable part of the study of the self as a whole. How the knowledge could develop without having recourse to dissection. The twofold means of observation : (1) The watching of the fate of dead bodies in charnel-fields (*Sivathikā āmakasusāna*), and (2) the watching of the process of vivisection by the executioner, or by the butcher. The *mātikā*, or the first plan of the Science of Anatomy. The plan as developed in the commentaries.

4. A GENERAL DESCRIPTION OF THE BHELA-SAMHITĀ EDITED

By SIR ASUTOSH MOOKERJEE—By Prof. B. M. BARUA, CALCUTTA.

The paper deals with the antiquity of the text. Relation between the chapters in prose and those in verse. The prose section as relics of the earlier treatise. Consideration of the terminology adopted in the prose section and its bearing on the question of chronology. The points discussed in the prose section, and their historical importance.

5. RĀVAṆ TANTRAS

By Dr. M. R. SAMEY, BANGALORE.

The author refers to a number of seven treatises on Āyurveda that go by the name of Ravaṇa tantras.

6. INDIVIDUAL HYGINE IN THE ORIENT

By SYED FAKORUDDIN HUSAIN KHAN

7. PLANTS AS KNOWN TO THE INDIAN FROM THE VEDIC AGE TO THE 12th CENTURY A. D.

By Prof. GIRIJA PRASANNA MAJUMDAR, M. Sc., B. L.

The author deals with :

Plants mentioned in the Vedic literature, in the Arthaśāstra, the Charaka and Suśruta, the Amarakoṣa and the Nighanta Sara of Hem Chandra which is a glossary of Botanical terms.

8. THE EPOCH OF THE SO-CALLED HARSHA ERA

By DHIRENDRA NATH MUKERJI Esq. B. Sc.

9. HISTORY OF INDIAN ASTRONOMY

By PANDIT RADHABALLAV JYOTISTIRTHA

ADDRESSES

Address of Dr. Sir Brajendra Nath Seal, Kt., M.A., Ph.D., D.Sc.
Acharya of the Indian Cultural Conference
(First Session)

Calcutta, 1936.

Dear friends,

You have asked me to address you a few words at this inaugural meeting of the Indian Cultural Conference. It is meet that the first meeting should be held under the auspices of the Indian Research Institute. For the genius of Indian Culture, indeed its very soul, must be the guiding spirit of an Indian Research Association like yours.

What we aim at here is not mere Science, not mere Philosophy, but these evaluated in terms of Culture. But it is vital to bear in mind that Indian Culture is only a branch of World Culture and can not live or grow if cut off from its roots in universal history and evolution. What we call here culture is but the spirit of a civilisation and as such embodies the vital essence of the Science and the Philosophy of the race. For Culture is neither Science nor Philosophy, but concerns itself with the values of life founded on Science and Philosophy in the multifarious departments of human activity, Social, Economic and Political. As these develop from age to age there is an accompanying evolution of culture. Every country and age must filiate itself to this evolution of human culture. And we stand rejected of the spirit of humanity if our immediate conflicts and interests, social or political dissociate us from this Cultural evolution of humanity. The world view of things is our essential concern.

Human Culture evolves by being embodied in particular racial and regional surroundings, in various historical and national forms. India, like every other home of historic culture has an individuality of its own which has kept growing through the ages. The national genius, however, must grow fuller by vital contact with other races and cultures. Our contact and communion with the West and specifically with British nationalism should only serve to widen and deepen our own Indian national life and Culture. Indeed national life is healthy only so far as it is an instrument and means of realising Humanism in specific historic lines of development.

—Brajendra Nath Seal

**Address of Dr. S. N. Das Gupta, M.A., Ph.D. (Cal.), Ph.D. (Cantab.),
The Chairman of the Reception Committee, Indian
Culture Conference (First Session, 1936)**

Ladies and Gentlemen,

On behalf of the Indian Research Institute I accord you a most cordial welcome and offer you our best thanks for the interest that you have shown by participating with us at the first session of the Indian Cultural Conference under the auspices of the Institute. We are happy to see in our midst Dr. Sir Brajendra Nath Seal, one of the greatest savants of the world who had inspired generations of scholars and infused them with a spirit of enthusiasm and devotion for culture and the motherland. We are happy to welcome in our midst Prof. D. R. Bhandarkar as the General President of the Conference and Prof. Vanamali Vedantatirtha, Amulya Ch. Vidyabhushan, Rai Bahadur Rama Prasad Chanda, Dr. Bimala Churn Law, Seth Bahadur Singh Singhi, Prof. Khagendra Nath Mitter, Mr. Manackjee C. H. Rustomjee, and Mahamahopadhyaya Kaviraj Gananath Sen as the Presidents of the different Sections of the Conference. It is a happy day for the Indian Research Institute when such a galaxy of luminaries representing the various cultural interests meet together to discuss the various problems of interest and I must congratulate the organisers of the Institute on their having been able to secure the co-operation of the noblest minds of Bengal.

A few years ago when the idea of this Research Institute was first conceived by Mr. Satis Chandra Seal, it came to me as a very pleasant shock though I must confess that I had not optimism enough in me to think that such a proposal coming from a young lawyer had any hope of success. But such has been the enthusiasm and indefatigable energy of Mr. Seal that it has continued to grow since its inception and by now its activities are well-known to the scholarly public of Bengal. The Institute was inaugurated with the distinct idea of studying Indian culture in all its various branches. It has already started a first class journal of Indian culture, has been acquiring manuscripts and printed books as the preliminary requisite of a research library. It has undertaken the publication of a scholarly edition of the R̥gveda and it has under its contemplation the publication of a Buddhist Encyclopaedia, a Botanical work, works on Vedāṅga Jyotiṣa etc. I must avail of this happy occasion to offer our most grateful thanks on behalf of the Institute and the scholarly public of Bengal to the pecuniary support rendered to the Institute by Dr. Bimala Churn Law, Mr. T. C. Goswami and Mr. Gopaldas Chowdhury, the Zeminder of Sherpur and by the various

scholars who have taken upon their shoulders the high task of building the temple of Sarasvati, for the future spiritual welfare of India. The Institute, young though it is, has suffered a great loss in the death of Sir Devaprasad Sarvadhikary, the noble son of Bengal who was our first and foremost pillar of support. May his soul rest in eternal peace and bliss which he earned by his unselfish work in various fields, for the good of his country.

The time when the Indian Research Institute has been inaugurated is particularly auspicious. During the last 30 years or more the delta of Bengal was being deluged by the waves of patriotic inundations. How different was that from the religious upheaval that characterised a very large part of the preceding century. We are reminded of the great religious leaders like Rajah Rammohun Roy, Maharshi Debendra Nath Thakur, Keshab Chandra Sen, Ramkrishna Paramhansa, Vivekananda, Bejoy Krishna Goswami and others, who were the perennial sources of inspiration to the religiously-minded people of the country. Then came the period of pause which was broken by a new emotion of patriotism, the seeds of which were sown by Sir Surendra Nath Banerjee, Bepin Chandra Pal and others. Under the leadership of the late Mr. C. R. Das and Mahatma Gandhi this emotion ran high and swept away, for a time, everything else, and religious India seemed to open a new phase as political India. It instilled a new spirit, revitalised the mind of India and changed the angle of vision. A stock-taking of the whole situation will show that our positive achievements have not been as great as were hoped for, but the negative element has rendered us an important contribution. The glamour of foreign culture had been since the introduction of English education in this country, dazzling and captivating our minds for over a century. We had lost self-confidence and had always turned to the West for light. We forgot that the Sun rises in the East and that the entire religious culture of the West and most of what sweetens and beautifies life were inspired by the messages of an eastern teacher. The recent patriotic movement of India taught us to seek for light in ourselves by generating in us a feeling of repugnance for all that is western. It began with the cloth and moved towards the *charka* and apparently concentrated itself on the boycott of foreign goods and the production of indigenous articles for daily consumption. But in reality it was spiritual!—a movement for the development of soul-force. Its real motto was *Ātmānam Viddhi* and *Nāyamātma Balahinenṛ labhyah*. Though some of its leaders had a clear conception of its message, yet many who joined the movement misinterpreted the message like Virocana, seeking instruction from Prajāpati and thought that this Ātman was material. This spiritual sin of regarding the Ātman as material proved fatal to the movement and produced a setback. Those who sought immediate tangible results were disappointed and many would consider the movement as a whole to be a

failure. But failure it has not been. No spiritual movement can be lost. It has awakened us to a new consciousness of our place in the world and of the task that we have before us. But the followers of Virocana are a little puzzled and many of us do not know what to do now. We have discovered that the self within us cannot attain strength merely through methods of political propaganda inspired by the models of the West. The movement of freedom must be a movement of cultural enlightenment. Man does not live by bread alone and we cannot realise ourselves merely by economic and political efforts.

The noble and active minds of Bengal of the present generation need a cultural centre, a means of knowing themselves in relation to the history of their past. If we wish to have a true insight into our own nature, we must have a full knowledge of our historical personality. No one can be untrue to his own history and yet attain strength and knowledge. What is national is corporate, but what is corporate is also historical. If it is difficult to dive deep into mysteries of one's own self and discover all the potentialities of his life-force and soul-force, it may be easier to discover them in the concrete activities of our historical past. Whatsoever may be the external changes due to the changes of political and economic history, the spiritual integrity of the Hindu race with its traditions and ideals, concrete experiences and activities, remains still the same. Just as the ocean, inspite of the changing waves of climatic variations on the surface still remains the same, when we go into the depths of its unfathomed bosom which though invisible to the superficial gazer, sustains and maintains the real character of the ocean, so India through all its changing phases is supported and maintained by the unchangeable spiritual elements of her being.

At this juncture when the political phase of our life is slowly coming to a temporary pause we must reawaken ourselves with the cultural needs of our self-knowledge.

It is cheerful to think that we have responded to our inner call and started this Institute which, if it pleases our Master, may, in time, contribute much towards our real welfare and well-being. It is happy also to note that when the idea of the Research Institute was slowly taking shape, science academies were also being started in other parts of India. Even people in England have not been forgetful of our new needs and the Marquess of Zetland, the present Secretary of State has been making vigorous efforts and carrying on correspondence with the notabilities of this country for the opening of a new academy for India on the model of the British Academy or the French Academy. May these efforts have the blessings of the Master and may they contribute to a better understanding of our own.

nature in relation to our historic past and may they also initiate new progressive movements by which India may once again exert her cultural influence over the civilized world and may the light of peace and friendship, charity and good-will dawn again from the Orient and over-flood the dark destinies of western nations jostling with one another in mutual hatred and jealousy. May the message of the Buddha and the great sages of India that enmity cannot be cured by enmity and that enmity can only be cured by friendship whisper into the ears of the West and may the roarings of the cannons give place to the joyous greetings of cordial fraternity.

Our foreign teachers had taught us from our school days that though the Vedas were the earliest records of the Aryan race, yet our much-vaunted cultural antiquity was a myth. They had discovered for us a date for our Anādi Vedas somewhere in the second millenium before Christ and believed that our cultural history did not go any further back. But we now know better. We know that we shared the civilization of the Afrisian belt and that the cultural history of our past is contemporaneous with that of Egypt, Babylonia, Assyria and China. The Vedic people built huts of bamboos and we were told that we never knew how to build houses, but the edifice of the seven cities built on the same foundation in Mohenjodaro has dispelled the myth. We were told that we borrowed our alphabets from the Phoenicians, but the latest theories indicate that it is probable that not only was our Brāhmī derived from the Mohenjodaro script but probably even the Phoenicians were indebted to us for their scripts. Our scripts in Mohenjodaro were sisters of the Hieroglyphics, the Hieretics and the Demotics. No final word on the subject has yet been heard, but all the evidences so far available tend to the direction that our communicative system was probably devised in the so-called pre-historic period. Our analysis of phonetic sounds and language is probably the earliest in human history. The concrete records of our hygeinic knowledge, of our creative achievements in art, architecture and religious practices are well-evidenced in the fields of the cities in the Sind valleys. There is no evidence to prove that this civilisation was not indigenous to India or that it did not exert a profound influence on the later culture of India.

Some of the finds in Harappa remind us of many of the religious practices and the post-mortem practices of the Vedic people. A statuette has been found which is probably that of a man in Yogic meditation. The phallic symbols, the Liṅgas and even the Śiva Paśupati are there. Some of the recent discoveries of decorative designs and the like in certain parts of Bengal, resemble so much the Mohenjodaro scripts that it is extremely probable that the Mohenjodaro civilisation not only influenced the upper

and western India but also the eastern province of Bengal. We are still on the threshold of investigation into the Mohenjodaro civilisation and it may be confidently hoped that with the discovery of bilingual inscriptions of that age many things will be discovered which will shed their light upon the earliest religious thoughts and practices of India.

It is well known that the discovery of Sanskrit by the westerners and the study of the Vedas by them have opened up the new sciences of comparative Philology and comparative Mythology and have revealed the family relationship of the Indian Aryans with the Iranians and the natives of Europe. It has also given a spur to the study of comparative social and religious Anthropology and comparative Religion.

Passing over the period of the Vedic Civilisation of ritualistic culture the influence of which is still dominating the ceremonials of the present-day Hindus all over India, if we come to the Upaniṣads we find that the mystical Philosophy of them has inspired the Religion and Philosophy of all later times and which still stands unrivalled in the depth and intensity of their spiritual vision. With the enlightenment of the Buddha in 500 B.C., we find a new impulse of Philosophy, Religion and Ethics which together with the Upaniṣadic wisdom had satisfied the spiritual hunger of India for about fifteen centuries. With the growth of Buddhism we find the insulated and home-centred culture of the Indians of an earlier age superseded by a new phase of enlightenment which traversed to the south upto Ceylon, to the east upto Burma, Japan and the islands in the Pacific, to the north upto China and Mongolia, to the north-west upto Afganistan, Turkistan and the Caspian countries, to the west at least upto Madagascar. It infused a new spirit of art in colours, in plastic materials and stones and architecture which are being discovered every day in India and in other countries which were inspired by the light of Buddhism. The recent discoveries of Turfan some of which are now maintained in the Berlin Museum show the extensive spread of Buddhistic art in the northern countries. The stories of the Jātaka and the person of Buddha had supplied religious and decorative motif to the artists for many centuries. Teachings of the Buddha, associated with the teachings of the Upaniṣadas, developed into many schools of Philosophy which, in their opposition to the Vedic schools of Philosophy, revitalised the latter through controversy and criticism, without which they might have remained only as creeds of faith. The religion of the Buddha also infused the later religious movements of India with a spirit of service, fellowship and friendship and humanised the dominantly ritualistic tendency of the Vedic religion. Religion and Philosophy thus became the keynote of the Hindu civilisation and profoundly influenced the lives of the Hindus in a

practical as well as in a theoretical manner. Three of our greatest kings, Chandragupta, Aśoka and Harṣa were almost ascetics. In this connection the contributions of the Jaina religion, contemporaneous in its rise with Buddhism, cannot be over-estimated particularly in the way of the emphasis, it gave on non-injury to all living beings. In spite of doctrinal differences and differences of Philosophical outlook, Jainism, Buddhism and Hinduism united together in giving a shape to the spiritual ideals of humanity as self-control, self-criticism, self-concentration, non-injury, friendship, charity and compassion. The report of Megasthenes proves indubitably the high standard of moral life which was pursued by the Indians. The edicts of Aśoka and the reference that it contains to moral codes and religious superintendence prove incontestively the fact that the ideal of an Indian emperor was to rule the country not so much through Police Organisations, as by elevating the religious and the moral tone of the people.

The belief in the law of Karma and the doctrine of re-birth and in the conviction of the possibility of the removal of bondage through self-purification established a unity of moral and religious ideals among the Indians of all sections. The contribution to this end, of the Yoga system which profoundly influenced almost all forms of Indian religions can not also be over-estimated. Thus in spite of many differences of religious and ritualistic doctrines, Metaphysical, Logical and Epistemological controversies, the Indian culture as a whole presents a unity of practical ideal of life and motive of work which has secured for us our national unity in spite of diversities of castes, languages, habits and manners.

On the scientific side we know that we had a good knowledge of human and animal anatomy as early as the days of Suśruta in 700 B. C. Even in the Atharva Veda we find that people were well-acquainted with the anatomy of the human body. Our knowledge of theoretical Chemistry was not very great but by the middle of the 9th and 10th century we had secured considerable knowledge of inorganic Chemical compounds as used for medicinal and other purposes. Our knowledge of Pathology, diseases and other medicinal drugs as also of dissection and surgery and the systems of inoculation and Gynaecology was considerably high. Even in the present day with such a strong rival as the western system of medicine, the old Indian system of medicine still holds its own place, as the President of the Science Section of the Conference will inform you in a more authoritative manner. We had an excellent knowledge of Metallurgy as is well proved by the Iron Pillar of Delhi. Our knowledge of stone curving, building pillars, houses and temples, our engineering skill of transports still excite the admiration of discerning people. Our paintings in Ajanta and those found in Nepal are still regarded

as the models for the new school of painting which has recently originated in Bengal. Our models of painting migrated northward and can still be traced in paintings discovered in Turfan. Our stone-carvings in Elora and Elephanta still stand as testimony of a high standard of excellence that was achieved by the Indians in this direction.

It is generally believed that the Indians are home-loving people. But it is a matter of common knowledge that our teachers and missionaries went to all parts of Asia and gave the basic foundations of the religious culture of the Chinese people. The Tibetans were rejuvenated with a new religion and literature through our teachers who migrated there. Our people migrated to the Pacific islands and started a new civilisation there, the artistic religious remains of which are still objects of wonder. Books were written on Polity, Agriculture, Poultry and cattle-breeding, veterinary subjects, hawking, on the nature of horses, elephants, gems, construction of images, architecture of temple and houses, theatres and the histrionic art and even on spying, stealing and sexology.

Our legal literature (involving the application of many delicate legal maxims) comprising many local compendiums is indeed, very vast and is still awaiting critical studies of diligent students. Our vast store-house of Mythology which interprets our national character in its manifold aspects comprising many hundreds of thousands of verses have not been even superficially studied still now. Our extant Kavya literature reminds us of many important and valuable works which are now practically lost but which can yet suggest to us the enormous output in the literary field. Our works of criticism on the subject of literary aesthetics reveal to us a depth of thought and insight unparalleled even in the works of the civilised people of modern times. I shall not speak anything here of the vastness of our Philosophical literature as I have been attempting to give a general survey of it in my "History of Indian Philosophy" which when completed will cover about four thousand pages. The various branches and the various aspects of the philosophical literature anticipate most of what is found in the philosophical speculation of the Greeks and the moderns. Problems of Logic have been studied with a subtleness and acuteness, the nature of which can hardly be imagined by a modern student of Logic and which it is impossible to explain to the uninitiated. But in spite of the Logical subtlety and the depth of the Metaphysical speculation, Indian Philosophy differs in an important manner from the western Philosophy. Almost all Occidental Philosophy is merely Logical speculation. It has hardly any bearing to life. Almost all Indian Philosophy is ultimately chained to the fundamental ideal of ennobling life. Indian Philosophy viewed as a whole is fundamentally the Philosophy

of life and practice whereas western Philosophy is largely table Philosophy for printers and publishers and readers studying at leisure.

Through the untold sufferings of foreign invasions and their dominations a large part of our literature of all types has been lost or destroyed. The introduction of foreign ideals, manners and customs and instructions, purposely or unpurposely communicated to us, to weaken our self-consciousness and self-confidence by perverted interpretations of our historical, intellectual, moral and religious life has often succeeded in persuading us to imitate the cultures and ideals of other people and to lose faith in what was and is our own heritage, but still the pendulum had, on occasions, swung on other directions too.

A time has now come when in the interest of our cultural self-consciousness and national regeneration and in the interest of humanity at large, which is waiting for our active contributions as the oldest member of human civilisation, we have to take a stock-taking of our past and arrive at a consciousness of our historical personality. The lamp of our life is flickering to and fro in the wind, but, dimly or brightly, it has been burning all the while. It only needs the oil of our sympathy and love that it may shine forth and send its rays of illumination and the messages of its historic past, integrated into a practical realisation of the present, to all the countries of the world. If India was once the teacher of the world, no one can logically deny that she has still the potentialities of the same. Times of depression, anxiety and sufferings may come and throw a veil upon our eyes trickling with tears, but suffering is only a phase ; it may be only a passing phase to the inauguration of a new era of joy and heaven, attained through self-realisation. Let us not for a moment lose faith in ourselves. No calamity can be as great as that of want of faith. Let us hope and believe that the people who radiated their culture to the civilised world in the past have not died, they have suffered but have not been vanquished. Let the world once more know that they are the sons of the immortals who have risen from their ashes.

PRESIDENTIAL ADDRESS

By PROF. D. R. BHANDARKAR, M.A., Ph.D., F.A.S.B.

We have assembled here this afternoon in connection with Indian Cultural Conference. Our object is doubtless to study Indian Culture impartially in all its aspects, whether it relates to the Ancient, Mediaeval, or Modern, period. I can very well imagine how this will excite the risible sense of some of our countrymen, especially those who have thrown themselves into the vortex of politics. History of India, nay, even the history of Indian Culture, they will say, may wait, but Science and Economics cannot, if India is to take a fitting place among the civilized nations of the world. Again, if any history of any country or continent is to be studied, they will further asseverate, it should be the history of Europe or of America, where the white nations have reached the pinnacle of civilization. In fact, they have been the teachers and civilizers of the African and Asiatic Continents. The history of Europe and America is thus worthy of serious study. Let us, therefore, learn that history, and, that history alone. This is the sort of view which persists amongst some of our countrymen. Far be it from me to decry the achievements of Science and Economics, or for the matter of that, the work done by the European nations. It was France, which about the close of the 18th century, first spread the ideas of liberty, equality and fraternity, side by side with her scientific culture. It is England, again, which is the cradle of free institutions and has fostered noble altruistic concepts and practices in the political sphere. It was England which was instrumental in the abolition of the slave-trade. Up till the fourth quarter of the nineteenth century Europe was dominated by the noble ideal so beautifully depicted by an English poet in the words : ' the Parliament of man, the Federation of the world ' . Up till this time science, industrialism and nationalism were harmoniously working together for the good of mankind. Unfortunately the original grand noble ideal was gradually replaced by a sordid separatist goal. There was the rise of capitalism on the one hand, and of imperialism on the other. Industrialism produced millionaires and multi-millionaires, and

thus grew into capitalism. Similarly, nationalism with the accretion of colonies and dependencies culminated into imperialism. But the glamour of capitalism or of imperialism ought not to blind us to the enormous evils to which they have given rise. It is true that we have now amongst us millionaires and multi-millionaires, but it is forgotten that their number increases in inverse ratio to the wretched poverty-stricken men. 'The people live', says Prof. Huxley, 'in a condition in which food, warmth, and clothing which are necessary for the mere maintenance of the functions of the body in their normal state, cannot be obtained; in which men, women and children are forced to crowd into dens where decency is abolished, and the most ordinary conditions of healthful existence are impossible of attainment; in which the pleasures within reach are reduced to brutality and drunkenness; in which pains accumulate at compound interest in the shape of starvation, disease, stunted development, and moral degradation; in which the prospect of even steady and honest industry is a life of unsuccessful battling with hunger rounded by a pauper's grave. . . . I take it to be a mere plain truth, that throughout industrial Europe there is not a single large manufacturing city which is free from a large mass of people whose condition is exactly that described, and from a still greater mass, who, living just on the edge of the social swamp, are liable to be precipitated into it.'¹ Further quotations from European writers can be cited, but what Huxley has told us is enough to show what indescribable starvation, disease and degradation have followed in the wake of capitalism and industrialism. India is already being precipitated into this swamp of want, misery and wretchedness, and the question arises: whether we allow her to go on till she is completely lost into it. As regards imperialism, it is scarcely necessary to point out how some European nations, who believe in the dictum: 'might is right', are carrying on a cruel and shameless exploitation and spoliation of the weaker, but none the less finer, classes of men in the world, the most notorious and recent example of which is furnished by Abyssinia. Science has no doubt done an incalculable amount of good to mankind by its own inventions and appliances. It has killed both space and time, and if Aśoka or Akbar were to come to life again, they would be

astonished to see how we could travel by rail from Bombay to Calcutta in two days, or by steamer from Bombay to Śvetadvīpa in a fortnight. This time will still further be shortened when the aeroplane service will be regularly established for the benefit of an average man. Science has also discovered drugs and remedies to alleviate and cure pain and suffering of mankind. Such was the case with Economics also, which was originally of a sublime character, but has now become a dismal science, not only by setting one class against another in a nation, but also setting one nation against another. In other words, it has become a hand-maid to capitalism and imperialism. Such is the pitiable condition of Science also. Originally its achievements were uniformly glorious, but it is now developing a diabolical character of its own by inventing deadly machines to destroy the human race itself by the speediest and most effective methods possible. One can easily imagine how exceedingly shocked Aśoka and Akbar would have been if they had been bodily present in Europe and seen with their own eyes the fearful havoc on land and sea wrought by the dreadnaughts, the submarines, the torpedoes, the mines, the long-range guns, the machine guns, the tanks, and, above all, asphyxiating gases. But why blame science? Science, after all, is an instrument for doing infinite good or infinite evil, and it depends upon the mentality of the man who handles it. Unfortunately, Science and Economics have become galley-slaves to capitalism and imperialism, and are now dashing the human masses headlong into social and international swamps, from which it will become impossible before long to extricate them. Do we similarly want to take our country to the brink of a precipice and from there help her to take a leap into the abyss of complete destruction and damnation, by slavishly treading into the footsteps of the western world?

Let us now, for the time being, suppose that the civilization of the western world is an unmingled good and that the history of England, France, Germany or America is worthy of serious study. But it is forgotten that every nation, if it wants to rise to the pinnacle of civilization, must study and learn its history, whether it has or has not a glorious past. Because unless we know our past, we can never properly understand our present, and unless we are well cognisant of our present we cannot adequately shape our

future. Unless, in other words, we study our antecedents and are familiar with our moral and intellectual ancestry, it is not possible to lay down any definite programme for our future growth and development. National being is not a mere chain of sand; it is rather a kind of electric wire that makes our heart not only throb and shout with the feelings and thoughts of the ancient past but also vibrate and exult with the hopes and aspirations of the distant future. The necessity, therefore, for every educated man to know the history of his own country is so paramount as to override all other considerations if we really wish our nation to occupy a high place in the conglomeration of civilized nations. Fortunately for us we had a noble and glorious past, and there are still many sterling qualities of head and heart engrained in our nature, which, with a well-organized programme, can develop into a nationalism that can command the esteem of the whole world. We have neglected our history most sadly, and many of us are still under the misconception that we never had a bright past, that there were never, and are not even now, any virtues, intellectual, moral or spiritual in us, which are worthy of careful nurture.

I wish now briefly to elucidate some of the chief characteristics of the culture and civilization of Ancient India, though I have already dwelt upon this subject more than once.¹ A quarter of a century ago the late Mr. A. M. T. Jackson drew our attention to 'the attractive power of Hindu Civilization, which has enabled it to assimilate and absorb into itself every foreign invader except the Moslem and European'. 'Those Indians', says he further, 'have indeed a poor idea of their country's greatness, who do not realize how it has trained and civilized the nomads of Central Asia, so that wild Turkman tribes have been transformed into some of the most famous of the Rajput Royal races.'² It is scarcely necessary to comment upon what Jackson has remarked, for we do know by now that up till the advent of the Muhammadans every foreign tribe that entered India became hinduized. It is not merely the

¹ I first dealt with this subject when I delivered a Lecture before the Historical Association of the Dacca University on 3rd April, 1924, and afterwards an Address before the Calcutta University Cultural Association on 8th March, 1933. The first was printed in the *Calcutta Review*, May 1924, pp. 376 ff., and the second, *ibid.*, September 1933, pp. 291 ff.

² *Indian Antiquary*, Vol. XXXIX, p. 77.

Śakas, Palhavas, Hūṇas, Gurjaras and other barbarian hordes, but also the civilized Yavanas or Greeks who succumbed to the charm of Hindu culture and religion. They not only embraced one Hindu faith or another, but, in many cases, adopted Hindu names also. What, however, causes our wonder and delight is that Hindu culture spread much beyond the confines of India, though India is herself a sub-continent. It is well known that the wave of Indian civilization broke upon and covered the whole of Eastern Asia comprising Tibet, China, Japan, the Trans-Gangetic Peninsula and the Isles of the Indian Archipelago. Tibet, China and Japan accepted not only the Buddhist religion but also the Buddhist Art and Buddhist Philosophy. Going southwards of India, we find that the names of places and countries are of Sanskrit origin. Burma is *Brahmadēśa*; Cambodia, *Kamboja*; and Java, *Yava*. The old capital, again, of Siam was *Ayodhyā*; and Annam had a *Champā*. Many inscriptions and sculptures have been found in these regions, and we are forced to the conclusion that religion, polity, and social institutions that were prevalent here were typically Indian. What happened to the countries on the north-east and south-east of India happened also to those on the north-west. The excavations conducted by Sir Aurel Stein in Chinese Turkestan or Khotan have revealed many hundreds of documents, official and private. And what do they teach us? Of course, the religion prevalent here is undoubtedly Buddhism, but there are many other things which the people of these regions adopted from India. The script employed in most of the manuscripts found here is an Indian one called *Kharoshthī*, and the language, a *Prākṛit* speech, such as was in existence in India in the early centuries of the Christian era. Thus the people of Khotan at this early period borrowed and assimilated not only religion but also other elements of culture such as language and script from India. The Indians have thus been not only colonizers but also teachers of all the Asiatic countries that bordered India.

If the Indians were originally the teachers and civilizers of the greater portion of Asia, they surely must have developed a culture and literature of their own. It is thus no wonder if one European writer, Prof. Heeren, calls them 'a poetical people'; a second, Max Müller, styles them 'a nation of Philosophers'; and a third, Brown, says that India 'is the parent of the Literature and the Theology of

the world'. Various are the aspects of the Ancient Indian culture and civilization, which have impressed the European mind and made it dumb with awe and admiration. Here we will select just a few points connected with the culture of Ancient India, and see what British statesmen and European scholars have said about them. As regards the epic poetry, Mountstuart Elphinstone says: 'All who have read the heroic poems in the original are enthusiastic in their praise, and their beauties have been most felt by those whose own productions entitled their judgement to most respect. Nor is this admiration confined to critics who have peculiarly devoted themselves to oriental literature. Milman and Schlegel vie with Wilson and Jones in their applause . . .'. But why go to Milman and Schlegel, who were, after all, literary men? Even an eminent scientist, Dr. Alfred Russel Wallace, who simultaneously with Darwin announced the Theory of Selection, says: 'I have now finished reading the Mahābhārata which is, on the whole, very fine, finer, I think, than the Iliad'. The English Philosopher, Herbert Spencer, condemns the Iliad *inter alia* for the reason that the subject-matter appeals continually to brutal passions and the instinct of the savage. 'But', says Monier Williams, 'there are not wanting indications in the Indian epics of a higher degree of cultivation than that represented in the Homeric poems. The battle-fields of the Rāmāyaṇa and the Mahābhārata are not made barbarous by wanton cruelties and the description of Ayodhyā and Lankā imply far greater luxury and refinement than those of Sparta and Troy.'

As regards Sanskrit drama, most of us know how the German poet, Goethe, began to cut capers when he first read Śākuntala, the masterpiece of Kālidāsa, though in mere translation, and burst into joy, singing

Wouldst thou the young years blossom
 and the fruit of its decline,
 And all by which the soul is charmed,
 enraptured, feasted, fed,
 Wouldst thou the Earth and Heaven
 itself in one sole name combined
 I name thee, O Sakuntala, and all
 at once is said.

This immortal piece of Kālidāsa produced such a deep and indelible impression on the mind of Goethe that we are

told that the prelude of Śākuntala suggested to him the plan of the prologue on the stage in Faust. All the dramas of Kālidāsa and the Mṛichchhakaṭika of Śūdraka have been adapted to the European stage and many a time have attracted large audiences. As regards Lyric Poetry in Sanskrit, the following passage from the late Prof. Macdonell's book on Sanskrit Literature deserves notice : ' But those who are properly equipped can see many beauties in classical Sanskrit literature which are entirely lost to others. Thus a distinguished scholar known to the present writer has entered so fully into the spirit of that poetry that he is unable to derive pleasure from any other.' Take, again, the Pañchatantra and Hitopadeśa which are studied even in England, which, they say, is of a comparatively prosaic cast of mind. These Sanskrit works contain many *subhāshitas* or popular verses of intrinsic merit. One such verse describing this transient life has been translated into English verse as follows :

And on the mighty ocean's waves
Two floating logs together come,
And having met for ever part :
So briefly joined are living beings.

Who could have ever thought that these lines would impress the mind of an English poet ? And yet we find exactly the same thing reproduced by Matthew Arnold, while feeling about his old love Marguerite, in his touching lines ' The Terrace at Berne ' :

Like driftwood spars, which meet and pass
Upon the boundless ocean-plain.
So on the sea of life, alas
Man meets man—meets, and quits again.

Speaking of Hindu philosophy Prof. Weber says : ' It is in this field and that of grammar that the Indian mind attained the highest pitch of its marvellous fertility'. Now, the fountain-source of the Hindu philosophy is two-fold, namely, the Upanishads and the Bhagavadgītā. The Upanishads have been called by Schopenhauer, as ' the noblest products of the religious consciousness of mankind'. ' Oh, how thoroughly', says the German philosopher, ' is the mind here washed clean of all early grafted Jewish superstitions and of all philosophy that cringes before those superstitions. In the whole world there is no study, except that of the originals, so beautiful and so elevating as that of the

Upanishads. It has been the solace of my life, and it will be the solace of my death.' It is scarcely necessary to add that Schopenhauer was one of the greatest philosophers of modern times. And when he says in regard to the study of the Upanishads : ' it has been the solace of my life, it will be the solace of my death '. you can easily imagine that he placed these Hindu scriptures far above even the Christian Revelations. The other source of Hindu philosophy, as you well know, is the Bhagavadgītā, which was first translated into English by Charles Wilkins in 1785. Since then it has been translated into a number of European languages and has been held in the highest estimation. In fact, it has become a part of what we may call world-literature. When the translation of Charles Wilkins first appeared, it comprised a letter to Nathaniel Smith by no less a personage than Warren Hastings, who, along with Lord Clive, laid the foundations of British Empire in India. Works like the Bhagavadgītā, says he in that letter, ' will survive when the British dominion in India shall have long ceased to exist and when the sources which it once yielded of wealth and power are lost to remembrance '. Hindu philosophy is derived from the Upanishads and the Bhagavadgītā and reached its highest perfection when it culminated into Vedantism. And see what view another European scholar has expressed about Vedantism. ' If philosophy ', says Max Müller, ' is meant to be a preparation for a happy death, or Euthanasia, I know of no better preparation for it than the Vedānta Philosophy.'

It is not merely the epic or lyric poetry or the philosophy of the Hindus that has cast a spell upon the European mind. It is almost every aspect of the ancient Indian culture that is impressing the modern European world and casting its mentality in a different mould. Prof. Macdonell is thus perfectly right in saying : ' The intellectual debt of Europe to Sanskrit literature has been undeniably great. It may perhaps be greater still in the years that are to come '. As early as 1882 when the great Max Müller delivered lectures on India before the University of Cambridge, he uttered the following words in his impartial fearless style : ' Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs . . . everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most

instructive materials in the history of man are treasured up in India, and in India only'.¹ This is by no means an exaggerated statement. Take the sacred language of India, namely, Sanskrit, from which most of the vernaculars are derived. In regard to it, Prof. Bopp, father of modern philology, says: 'Sanskrit is more perfect and copious than Greek and Latin and more exquisite and eloquent than either'. 'In grammar', says Max Müller, 'I challenge any scholar to produce from any language a more comprehensive collection and classification of all the facts of a language than what we find in Pāṇini's Sūtras.' It is therefore no wonder if the study of Sanskrit and Pāṇini has rendered invaluable help in the development of the Science of Language. 'It has been truly said', says Max Müller, 'that Sanskrit is to the Science of Language what Mathematics is to Astronomy.' In another place the same German savant says emphatically: 'I believe I shall not be contradicted by Helmholtz, or Ellis, or other representatives of phonetic science, if I say that, to the present day, the phoneticians of India of the 5th century B.C. are unsurpassed in their analysis of the elements of language'. Precisely the same thing may be noticed about the Science of Mythology and the Science of Religion. Thus 'the poetry of Homer', says the same scholar, 'is founded on the mythology of the Vedas', and without the Veda, he remarks 'the Science of mythology would have remained a mere guess-work and without a safe basis'. Similarly in respect of the Science of Religion he says: 'I do not think, therefore, that I am exaggerating when I say that the sacred books of India offer for a study of religion in general and particularly for the study of the origin and growth of religion, the same peculiar and unexpected advantages which the language of India, Sanskrit, has offered for the study of the origin and growth of human speech'.

Before I pass on to the next period, I must refer, though very briefly, to those momentous discoveries in the Indus Valley initiated at Mohenjodaro by the late Mr. R. D. Banerji. These have not only demonstrated the vast antiquity of Indian Culture, but also the mighty rôle that this country of ours had to play in the glorious history of civilization. Apart from that, the tremendous importance of the Indus Valley discoveries lies in the fact that they

¹ *India, What Can It Teach Us*, p. 15.

disprove for ever the theory that had for a long time swayed over the minds of scholars, namely, that the Hindu Culture was purely a product of the Aryan invaders of India. It has now been proved beyond the shadow of a doubt by a host of eminent oriental scholars such as Sir John Marshall, Rai Bahadur Ramaprasad Chanda, Dr. Stella Kramrisch and Mr. Atul K. Sur that the art and religion that blossomed in India in historic times were as much a legacy of the Chalcolithic Culture of the Indus Valley as that of the Aryan Culture of India. It is quite significant that while the religion of the later Hindus had practically no affinity with the religion of the Rigvedic Aryans, it had on the contrary close similarity with that of the pre-Aryan people of the Indus Valley. We have thus here the starting point of Indian Culture, the culture that all through the ages has evoked the attention of the rest of the world.

The second period of Indian History is the Mediæval, which consists mainly of the invasion of this country by foreigners who were Muslim by faith. This period begins with 1191 A.D. when Shihābu-d-Dīn Ghur defeated and killed Prithvīrāja in the second battle of Tarain. Many foreign tribes poured into India before him, but were before long hinduized. Such was not however the case now. Hinduism was in a decadent stage, temporarily, at least. It had degenerated into an abject ritualism centred round a plurality of gods, mostly aboriginal. Muslim religion, like Christianity of the European invaders of the third period, was as good as any Hindu faith in its hey-day of glory. The consequence was that none of these foreigners, Mussalman or Christian, could be attracted to any form of Hinduism, though even the Greeks could to Buddhism or Vāsudevism about the beginning of the Christian era. When this second period began, there were wars and sieges, intrigues and plots, hatred and fanaticism, rapacity and bloodshed. But human activities can never be confined to these things only. There grew up gradually the more enduring, though less glamorous, glories of peace, the episodes of trust and confidence, friendship and love, leading to the march of civilization. These things have been practically ignored or thrown into the background. The history of this period has consequently suffered most by perfunctory and injudicious treatment. What, therefore, we generally find in a historical treatise dealing with this epoch is the attribution, by modern historians, of all kinds

of barbarity to most of the Muhammadan rulers, who, we are told, were guided by the policy of iconomachy rather than iconolatriy. The only scholar that has recently approached this subject in an impartial attitude of mind is Mr. Atulananda Chakrabarti, whose book on 'Cultural Fellowship in India' beautifully depicts Hindu-Muslim Fellowship of Thought and demonstrates how beneath the endless diversities the Indian peoples possess a fundamental unity that transcends them all.¹ Much injustice has been done to these Islamic invaders who did not and could not contemplate extinction of Hindu race and religion. This I pointed out long ago, while expatiating on the 'Slow Progress of Islam Power in Ancient India'.² This has received corroboration from unexpected quarters, namely, *Cambridge History of India*, Vol. iii, pp. 88-89, where we read the following: "The rhapsodies of Muslim historians in their accounts of the suppression of a rising or the capture of a fortress, of towns and villages burnt, of whole districts laid waste, of temples destroyed and idols overthrown, of hecatombs of 'misbelievers sent to hell', or 'dispatched to their own place', and of thousands of women and children enslaved, might delude us into the belief that the early Muslim occupation of northern India was one prolonged holy war waged for the extirpation of idolatry and the propagation of Islam, had we not proof that this cannot have been the case. Mahmūd the Iconoclast maintained a large corps of Hindus horse; his son Mas'ūd prohibited his Muslim officers from offending the religious susceptibilities of their Hindu comrades, employed the Hindu Tilak for the suppression of the rebellion of the Muslim Ahmed Niyāltigīn, approved of Tilak's mutilation of Muslims, and made him the equal of his Muslim nobles; Muizz-ud-dīn Muhammad allied himself with the Hindu raja of Jammū against Muslim Khusrav Malik of Lahore, and employed Hindu legends on his coinage; all Muslim rulers in India from Mahmūd downwards, accepted, when it suited them to do so, the allegiance of Hindu rulers and landlords, and confirmed them as vassals, in the possession of their hereditary lands; and one of the pretexts of Timūr's invasions of India at the end of the fourteenth century was the toleration

¹ See Mr. A. F. M. Abdul Ali's review of this book in *Indian Culture*, 1935, pp. 175-76.

² *Annals of the Bhandarkar Research Institute*, Vol. XI, p. 135.

of Hinduism. Neither the numbers nor the interests of the foreigners admitted of any other course."

This sort of fanaticism is noticeable also among Indian authors, ancient and modern. Thus the Divyāvadāna informs us that at Puṇḍravardhana one image of Buddha was thrown down by a Jaina at the feet of a Tīrthamkara. This made Aśoka exceedingly angry, and he gave orders to kill Jainas; and we are told that as many as 18,000 Jainas were slaughtered. No sane historian will attach any credence to this statement of the Divyāvadāna, knowing as he must, Aśoka, first-hand, from his own records. Again, as pointed out by Mr. Atulananda Chakrabarti, Mādhava's *Śaṅkara-vijaya* narrates that god Kārtikeya took a human birth in the person of Kumārila 'the object of whose descent was the extirpation of the Saugatas' and that, in consequence of his miraculous victory over his heretical antagonists, Prince Sudhanvan commanded his attendants: 'those shall be slain who slay not the old man and the babe amongst the Bauddhas'. I do not think that the Mullahs and the Muhammadan writers were more fanatic or invented worse fantastic stories than the Buddhist and Brahmanic priests and writers.

As regards the fusion of Hindu-Muslim thought and culture much can be said. This is not, however, the place to expatiate on the subject. It is enough to point out that, as a result of concourse and concordance, sects arose which were principally monotheistic, which were joined by both Hindus and Mussalmans, and which were characterized by the best in Hinduism and Muslim faith. 'There are neither Hindus nor Mussalmans' was the theme, we are told, of the first sermon delivered by Nānak. Again, another religious reformer was Dādu, a Hindu cotton-spinner. But his chief disciple was Rajjab, a Mussalman, who declared: 'All the world is Veda, and all creation the Koran'. In fact, it was a movement of the masses, who saw that Hindu and Muslim faiths agreed in all essentials and cut out their own path to salvation without Mullahs or Brahman priests to lead them by the nose. There was a free 'give and take' among the masses. And the consequence was a unique one in all parts of India. As I am just now in Bengal, I shall just briefly touch upon this Hindu-Muslim fusion of thought and custom so far as this province is concerned. 'Many a Mahomedan offered *pūjā* at Hindu temples, as the Hindu offered *sinni* at Mahomedan mosques. Mirza Hosen Ali, a

native of the Tippera district, who lived a hundred years ago, not only composed songs in praise of the goddess Kālī, but worshipped her at his house with great *eclât*: and Gariv Hosen Chaudhury of Dacca, a contemporary of the Mirza, another Mahomedan Zemindar, was a devout worshipper of Śītalā Devī, the goddess of small-pox, worshipped by the Hindus Hindus have borne Mahomedan names, and the Mahomedans are often called by Hindu names; and such instances are very common even now.¹ No less a Mahomedan leader than the late Hon. Mr. Mazhal-ul Haque says: 'From birth to death at every stage of life, the Mahomedan in India performs ceremonies which are of purely Hindu origin. When he is born, the songs sung are those in which allusions to Śrī Kṛishṇa are frequent The custom, in connection with marriage ceremonies, to which Mahomedan ladies attach the greatest importance, is of purely Hindu origin: so, too, is the line of vermilion and the dot on the forehead The same Mahomedan authority relates that in his childhood at Mohorum time, he had seen Hindus weeping as copious tears at the recital of the incidents of Karbala, as any pious Shī'ah would do. When the Hindus and Muslims influenced one another so greatly, a common God was called into existence who was worshipped alike by both the communities. His name was formed by compounding an Arabic with a Sanskrit word. He was called *Satyā Pīr*. And in this connection we are told that the emperor Hosen Shah of Gauḍa, who tried to secure the good will of his Hindu subjects, was the originator of the *Satyā Pīr* cult, which made Hindus and Mahomedans join hands in worshipping a common God.

We now come to the third period of India, namely, the Modern Period. It also began with a conflict not only between the European and Indian powers for supremacy, but also of European powers with one another. For a long time about the beginning of this period, India had become a pandemonium, where rapacity, envy, greed and retaliation reigned supreme. Fortunately for us, this debacle has ended in an undisputed sovereignty, over the whole of this country, of Great Britain, the people of which are the finest race not only over the whole of Europe, but

¹ Dinesh Chandra Sen's *History of Bengali Language and Literature*, pp. 792 ff.

also over the whole of the world. India has been undergoing huge revolutionary changes during this period which has brought us in contact with the most virile civilization of the world. The alchemy of British Culture has transmuted the religio-social fabric of India beyond all recognition, so much so that some Indians have expressed the fear that the Indian culture, of which we have been so proud, is in danger of evaporating into the thinnest air. 'Cato the elder', says Carlyle in one place, 'used to tell them (the Romans), "the instant you get the Greek literature among you there will be an end of the old Roman spirit"'. He was not listened to : the rage for Greek speculation increased ; he himself found it impossible to keep back, although he grew very angry about it, and in his old age he learned the Greek language and had it taught to his sons. It was too late ; nobody could believe any longer, and every one had set his mind on being a man and thinking for himself.' I do not, however, entertain such a low opinion of our Indian culture and civilization. When we are in contact with such a sturdy and heroic culture as that of the British, it is natural to expect profound, I should say, cataclystic, changes in the social and political configuration of India. But my sorrow is that Indian culture has not been given a fair trial. No systematic attempt has been made to study this culture and disseminate a knowledge of it through the proper channels. History of Indian, as of any, Culture is a continuous flow like that of the Ganges. We know that this holy river issues from an ice cave in the Himalayas, called Gaṅgotri, 13,800 feet above the sea level and falls into the sea after it has had a course of 1,557 miles from its source. It has numerous tributaries and affluents. Nevertheless, the Ganges maintains its identity. Such is the case with the history of Indian culture which has received many a contribution and affluence at many periods. Nevertheless, this culture has assimilated all foreign elements and preserved its Indian character. Study of Indian culture must be made compulsory by all Indian Universities and at all examinations but with properly graduated courses. But for this purpose text-books must be written in an impartial dispassionate spirit. If he is a Hindu writer, he is likely to exaggerate the charm and glory of Hindu culture and ascribe barbarities to most of the Mahomedan rulers. The same remark holds good, *mutatis mutandis*, in the case of a Mahomedan writer. And what is strange is that most of the text-books

divide the history of India into the three periods : Hindu, Mahomedan and British. Nothing can be more absurd. They should be either Hindu, Mahomedan and Christian, or Ancient, Mediæval and Modern. The latter classification, being a non-communal one, is certainly the proper one. When the charm and glory of the whole Indian culture are made known to every student of an Indian University, he would be able to compare them with those of European culture, and I have no doubt that the intelligentsia and through them also the masses will before long assimilate the good elements of the latter and engraft them on the former so that through their absorption an Indian culture of a grander character will be evolved.

The social system of India also is being revolutionized. I shall take one instance, namely, the untouchable classes. I am a genuine and warm admirer of Hindu culture and civilization. But I cannot help saying that it is imbued with two blots of a serious nature, namely, caste and depressed classes. In spite of the light of knowledge shed upon modern India for three quarters of a century by the study of the history and culture of England, very few Hindus have seriously thought of wiping off these stains except very recently. It is highly gratifying to note that Mahatma Gandhi, though only the other day, burst into the wail : ' I would far rather that Hinduism died than that untouchability lived '. It is also gratifying to find that such a holy and enlightened *Kulapati* as Pandit Madan Mohan Malaviyaji is straining every nerve to administer *mantra-dīkshā* and exalt them. It is, however, in the political sphere that we are anxiously waiting to see what our contact with the British culture and civilization is developing into. We have no doubt been talking very glibly about ' the government of the people by the people and for the people '. But we do not quite understand what it means. For it is forgotten that India is a sub-continent and that it is equal to Europe *minus* Russia. But has any European thinker or writer ever said that Europe should be one nation and that Europe should have ' a government of the people by the people and for the people ' ? Europe has been split up into a number of nations, each with its own language and literature. India is similarly split up into a number of provinces as big as France or Germany, each with its language and literature. There is also ' the cultural chasm which sunders the people at one end of the social scale from those at the

other'. How can India therefore be expected to be a nation? This reminds me of an incident which took place at the end of December, 1896, when the National Congress was holding its sittings in Calcutta. The late Mr. Justice Ranade had arrived in Calcutta from Bombay to deliver his annual address at the Social Conference. It came off in the Albert Hall, and the late Hon'ble Mr. Narendranath Sen presided. Ranade delivered his annual address which was a learned, lucid and luminous discourse. The late Hon'ble Mr. Anand Mohan Bose rose up to propose a vote of thanks. 'Ranade's ancestors', said he, 'were in the habit of crossing the holy river and particularly the Mahratta Ditch, 150 years before that time, *in an altogether different mood and in the fulfilment of a very very different mission, indeed!*' 'What was it', he continued, 'that chiefly brought about that wonderful change? What was it, that had brought not only the Mahrattas but also the representatives of the other various castes and creeds, of the other multitudinous races and ethnic conglomerates of the vast Indian continent, down to the Metropolis, in those chilly December days, to attend the meetings of the National Congress and of the Social Conference? It was Pax Britannica.' Remember, please, that it is this Pax Britannica which alone will enable India to become a nation in the right sense of the term. As early as 1918 I delivered a Lecture as Carmichael Professor under the auspices of the late Sir Asutosh Mookerjee of hallowed memory, who alone cared for Indian History and Culture as much as he did for the development of Science and Economics. I then drew the attention of scholars to the rules of debate which governed the deliberations of the Buddhist Samgha and pointed out that they could fit popular assemblies only, whether political, municipal or commercial. That this conclusion of mine was correct and was not prompted by any patriotic bias is now proved by the fact that it commended itself to no less a statesman and scholar than Lord Ronaldshay, now Marquess of Zetland, who in his book, 'India: A Bird's Eye View' (pp. 33-5), admits that I have dealt 'in an interesting and scholarly manner with the various systems of administration in force amongst the Aryans in India in these early days' and himself concludes by saying that 'the chapter-hall of the Buddhists is the product of a people with whom the principle of the collective direction and control of affairs was a tradition'. It cannot be denied that institutions of a representa-

tive type were not unknown to India ; but that was so more than two thousand years ago. Indians have very much changed politically since then. Besides, a political state of such a character, if and when it existed in Ancient India, could not have been much bigger than any modern district of Bengal. But now our ambition is that India, which is by itself a sub-continent and is comprised of ' polygenous and polyglot population ', should rise to the position of a nation where should prevail the government of the people by the people and for the people. This goal can be reached only with the help of Pax Britannica. The American writer, Emerson, says of Englishmen that ' their practical power rests on their national sincerity ' and that in England ' the labourer is a possible lord, and the lord is a possible basket-maker '. That England has not much changed may be seen from the fact that it is only in that country that democracy has in the main remained intact though elsewhere it has degenerated into a plutocracy as in America or an autocracy as in Germany and Italy. Can anybody say that there was a greater patriot in modern India than Dadabhai Naoroji, who never spared any criticism against the British Government, as we do not at present ? And yet he says that ' there has not been a nation, who, as conquerors, have, like the English, considered the good of the conquered as a duty, or felt it as their great desire ' and further remarks about the wiser section of his countrymen that ' they know that a real regeneration, civilization, and advancement of India materially, morally and politically, depends upon a long continuance of the British rule '. When, through Pax Britannica, India thus becomes one nation, with a *responsible* self-government, that would be the highest and grandest product of Indian Culture. Fortunately for us the English scholar and statesman, who has sent a message of hope and encouragement to this the first Indian Cultural Conference, is now the British Minister at the helm of the Indian affairs, entrusted with the arduous task of steering the ship of Indian self-government through the Scylla of communalism and Charybdis of communism.

PRESIDENTIAL ADDRESS

OF

Dr. BIMALA CHURN LAW, M.A., B.L., Ph.D.

AT

*The Buddhistic Section of the Indian Cultural Conference,
First Session, Calcutta, 1936*

Ladies and Gentlemen,

It is encouraging to find many people of Asia and Europe interested in the study of Buddhism and Buddhist thought. Buddhism spread almost all over the continent of India as well as far distant countries such as Central Asia, Ceylon, Burma, Siam, Cambodia, Java, Korea, Japan, Annam including ancient Champa, Nepal, Bhutan, Sikkim and Tibet. As a matter of fact Buddhist India is Greater India. Much has been said about its importance but here I shall confine myself to a few points regarding the sources for a proper study of Buddhism. The Theravada Buddhism is found in Pali texts and commentaries. The three Pitakas supply invaluable materials for this branch of Buddhism in all its aspects. They are very rich in materials for reconstructing a secular and religious history of India. They also throw a flood of light on the philosophical and cultural aspects of the period with which they deal. We must always remain grateful to the Pali Text Society of England and especially to the late T. W. Rhys Davids and his talented wife Mrs. C.A.F. Rhys Davids for the indefatigable labours done by them for printing and publishing a major portion of the Pali texts and commentaries and making them accessible to the reading public. Besides, other Buddhist Societies of Europe, as for example, German Pali Text Society, Buddhist Society of Great Britain and Ireland, American Buddhist Society, Buddhist Society of Copenhagen, did much to further the study of Buddhism and some of them are still doing good works in this field of Buddhism. In this connec-

tion we should not forget the labours of Indian, Sinhalese, Burmese and Siamese scholars, some of whose publications may be taken as standard works of Hinayana Buddhism.

In order to arrive at a real significance of Buddhism we have to study carefully Mahayana Buddhist Sutras; and specially such Mahayana works as Vasuvandhu's Abhidharmakosa & Vyakhya, Nagarjuna's Madhyamikakarika, Lankavatara Sutra, Asanga's Sutralankara, Asvaghosa's Buddhacharita and Saundarananda Kavya, Santideva's Bodhicharyavatara and Sikshasamuccaya, the Lalitavistara, Mahavastu and Divyavadana. We are greatly indebted to European, Indian and Japanese scholars for their invaluable services to Mahayana Buddhism, but we should not forget in this connection the labours of two Bengalee savants, Rajendra Lal Mitra and Haraprasad Shastri, who devoted their whole lives to the study of Mahayana Buddhism. Jaina Agamas help us greatly in the elucidation of many subtle problems of Buddhism.

Tibetan Buddhism can be well studied by referring to such works as (1) Tibetan Dulva which is not completely devoted to recording the rules and regulations of the Buddhist Order but it contains Jatakas, Avadanas, Vyakaranas, Sutras and Udanas, (2) So-sor-thar-pa or a code of Buddhist monastic laws which is nothing but the Tibetan version of Pratimoksa of the Mulasarvastivadin school. This text has been edited and translated by Mahamahopadhyaya Dr. Satish Chandra Vidyabhusana. It is well received in Tibet and is recited in every respectable monastery, and lastly (3) to the celebrated Tibetan collection known as Kangyur or Tanjur, a systematic treatment of this valuable collection is greatly desired. The Tibetan Dictionary compiled by the late Rai Bahadur Sarat Chandra Das is a stupendous and single-handed work. The late Rai Bahadur rendered a distinct service by founding a Buddhist Text Society for the publication of Buddhist works especially in Sanskrit and Tibetan. The late Dr. Vidyabhusana's Mediaeval Indian Logic is a valuable introduction to the study of the extensive field of Buddhist Nyaya literature.

As regards Chinese Buddhism, the monumental work by Bunyiu Nanjio known as the Catalogue of Chinese translation of the Buddhist Tripitaka should be in the hands of every student of Buddhism as it is the real guide in the bewildering contents of the Chinese three pitakas. The Japanese Buddhism owes much to India as in Japan Buddhism has been

a great ethical, religious and artistic force. All important Japanese sects are Mahayanists. Japan is very much under the influence of Confucianism.

Coins, inscriptions, sculptures, monuments and architecture should not be left unconsidered for a better understanding of Buddha's doctrine. The literary remains of Khotan and Eastern Turkistan must not be neglected as they are of great importance in the cultural history of Buddhism. Traces of Buddhism are also found in Tantras and Mantras. Some subtle points of Buddhism are made clear by a careful study of the Upanishads and the general philosophical literature of India.

A comparative study of Buddhism is essential, and one source is a link to the other; therefore, we cannot do justice to a proper study of Buddhism unless all the sources are carefully considered before arriving at a real understanding of this world religion.

I must record here our indebtedness to the late lamented Sir Ashutosh Mookerjee, the greatest and the ablest Vice-Chancellor of the Calcutta University, who fostered and furthered the study of Pali and Buddhism. His encouragement was a source of inspiration to many students and scholars alike. His death is a great loss to the Buddhistic studies in India.

ওঁ নমো ভগবতে রামকৃষ্ণায় নম ওঁ

PRESIDENTIAL ADDRESS

OF

Dr. SATKARI MOOKERJEE, M. A., Ph. D.

AT

*The Philosophical Section of the Indian Cultural Conference,
First Session, Calcutta, 1936*

Ladies and Gentlemen,

While fully appreciating the honour done to me by the Organisers of the Indian Cultural Conference by appointing me the President of the Philosophical section, I must give voice to the sense of diffidence which attacks me from the outset. The present elevation to the Chair has been a case of promotion to me from my position as Secretary, which is happily now occupied by my esteemed friend and colleague Dr. Ashutosh Sastri M.A., P.R.S., Ph.D. Many of you may not be aware of the cause of this abrupt elevation of my humble self to the Chair, which was to be adorned by my teacher Dr. S. N. Das Gupta. The multifarious occupations of Dr. Das Gupta and the arrangement of the details in connection with his imminent departure for Europe have stood in his way to preside over the function of to-day and he has graciously placed the responsibilities of this exalted office upon my shoulders. The decision was announced in the inaugural meeting of the Conference held yesterday evening and it came rather as a surprise to me. I had hardly time enough to complete my own paper and I felt almost like a derelict vessel. I had to write my Presidential address, but the time was too short at my disposal. I have explained the situation rather in detail to give you an idea of the difficulty that this unexpected elevation has put me in. I am also conscious of my limitations and I feel that I owe this honour more to the affection of my teacher, Dr. Das Gupta and the friendship of our energetic Secretary, Mr. Satish Chandra Seal, M.A., B.L., than to my intrinsic merits. But

we must bow to the inevitable and I appeal to you to extend your charity and co-operation to me in the fulfilment of the onerous responsibilities that have fallen on my shoulders. I trust that your hearty good wishes will sustain me straight and will give me the enthusiasm and energy to conduct the proceedings of the Conference to a successful termination.

It is a happy sign of the times that Indian Philosophy, which was hitherto treated with scant courtesy, is now coming to occupy its rightful place in the scheme of our national activities at present. It will augur well for the future welfare of the nation if the interest in Indian Philosophy continues to grow unabated in our Universities and among the scholarly public. In the first decades of the introduction of English education in our country the imagination of the people was naturally fired with enthusiasm for all that is European. The scholars of the new academies did not disguise their distrust and contempt for everything old and indigenous. Even Raja Rammohan Roy, the most prominent figure-head of the period and the most enthusiastic patriot of the time, felt that Sanskrit Culture and Indian Philosophy had nothing to teach and were positive handicaps to the evolution of Indian nationalism. The appeal of the Raja to the British Government for the introduction of European Culture into India contains an outspoken condemnation of India's Philosophy and culture. This was inevitable. The glamour of the Western civilization, the success of the British arms and achievements of Western sciences proved too strong for the people of India and they ascribed their degradation and misery to their social organisation and cultural heritage. Indian Philosophy was a suspect in their eyes and they looked forward to the West for inspiration. The result was the mushroom growth of various reform movements characterised with the zeal of the crusaders against all that is purely Indian. This is too well-known a phase of our history in the British Period and I need hardly to go into the historic details. But I invite your attention to one central moral lesson of these past endeavours for national regeneration on the Western models and lines. They have failed to lead the people to their cherished goal and though this failure is set down by the followers of past reformers to the cussedness and perversity of the masses I am persuaded by my study of Indian Philosophy that the defeat and disappointment were entirely due to the criminal neglect of the study of India's glorious heritage embodied in the old Sanskrit literature. Our reformers drew

their inspiration from Western savants and had neither the patience nor the equipment to think whether the problems of India were different from those of Europe and whether the nostrums of European make had any reasonable chance of successful application in India. I am pained to observe that the result was more in the way of denationalisation than national advance.

I must here offer my tribute of respect and admiration to the savants of Europe, Max Muller, Goldstucker and others, who took to the study of Indian Philosophy and culture and frankly declared their admiration for our traditional learning. Max Muller wrote: "And if hitherto no one would have called himself a philosopher who had not read and studied the works of Plato and Aristotle, of Descartes and Spinoza, of Locke, Hume, and Kant in the original, I hope that the time will come when no one will claim that name who is not acquainted at least with the two prominent systems of ancient Indian Philosophy, the Vedanta and Samkhya."* This had its effect on the Indian mind and people began to wonder why the European savants would go into raptures over the beauties and merits of Indian thought. The spirit of hostility was softened, but active interest was slow to grow. The sapient politicians read in these effusions of admiration a deep-laid conspiracy to lead the Indians back to their old state of abject inactivism. They made no secret of their distrust and prided themselves on their political sagacity and shrewdness. These leaders of thought had neither the inclination nor the time, far less the spirit of sympathy and reverence, to cultivate firsthand acquaintance with the philosophical literature of ancient India and they had the impudence to condemn it unheard and in their infinite solicitude for the welfare of the nation they warned the unwary of the dangers of the trap laid by the European savants. It is a matter of relief that this spirit of suspicion has passed away almost *in toto* and the adherents of the old school do not dare to give vent to their feelings of suspicion, still lurking in the inmost recesses of their hearts. But this change in our outlook from one of suspicion to one of admiration was effected by the achievements of Swami Vivekananda in Europe and America. Swami Vivekananda, the worthy disciple of the Prophet of Dakshineswara, was in literalness of fact the true founder and inaugurator of the spirit of nationalism in India. By his bold preachings and stormful propaganda of Vedanta philosophy in

* The Six Systems of Indian Philosophy P. XVI.

the West he gathered round him a large number of disciples and admirers and what is more, he established the supremacy of Indian philosophy in the very cradle-home of modernism. The result was not less significant than that of the Russo-Japanese war and the people of India were set furiously thinking of the strength and power that were lying unsuspected in the hitherto neglected treasures of Indian philosophical literature. Latterly, the publications of the monumental works of Prof. Sir S. Radhakrishnan and the voluminous History of Indian Philosophy of my teacher, Prof. S. N. Das Gupta, which have won the unstinted admiration of European scholars, have gone a long way in alleviating the suspicion of Indians about their own culture and have instilled a spirit of reverence in the minds of their own nationals for their cultural heritage.

The true foundation of Indian nationalism has been laid and it is for the present generation of scholars to address themselves to the task of completing the edifice of national glory, in which the people of India will breathe the hallowed air of freedom and joy. Indian philosophy is to be studied not only in the spirit of an antiquarian, although the antiquarian interests are abundant in it; it has to be studied with a view to effect the emancipation of the national mind from the slave mentality, the inevitable consequence of foreign domination, political and cultural. I do not think that political conquest is as much an evil as cultural conquest. Political subjection is to be dreaded not so much for the loss of political freedom as for its devitalizing and denationalizing influence. 'The political subjection of six centuries under the Muslim regime could not rob us of our national pride and our love of our own philosophy and culture. The early British regime had greater menace for us, because however much the rulers respected our ideals and institutions, the nationals had a fascination and a craze for everything English and the inrush of Western light swept the best intellects of the country off their feet. It unbalanced the minds of the people. Fortunately for us the dazed feeling of first love is now over and " a time has now come when in the interest of our cultural self-consciousness and national regeneration and in the interest of humanity at large, which is waiting for our active contributions as the oldest member of human civilization, we have to take a stock-taking of our past and arrive at a consciousness of our historical personality.'* It is for us all in the land of the living to address ourselves to the task formulated by the

great savant, Dr. S. N. Das Gupta—and the sooner we apply ourselves to the duty, the better for the country and for the world. The question is how we shall have to proceed. The task demands the greatest amount of sacrifice of comfort and worldly prospects and it is imperative that scholars should dedicate their lives to the elucidation and propagation of the treasures of Indian philosophy. The task is uphill and requires the labours of years. It is a matter of congratulation that the ancient tradition is still preserved by the orthodox Brahmin Pandits of India, whose lives are examples of unostentatious devotion to learning to the world. Neglect and even undisguised contempt have not been successful in weaning them away from their pure cultural interests. Many of them are living encyclopædias of learning and they are eager to make a transfer of their heritage to worthy pupils. Bengal should be proud, if she has not entirely lost her soul, of scholars like my teacher, M. M. Yogendranath Tarka-Vedantatirtha of Sanskrit College. I had the singular privilege of sitting at his feet and I was surprised to see so much learning, so masterly an intellect, so wide a receptivity of heart and alertness of the mind could be combined with self-effacing humility and super-abundant reverence for knowledge. I appeal to my young friends to approach these masters with humility and reverence and drink deep at the fountain of Indian culture. No time is to be lost. The portents of the time are definitely alarming and there is every likelihood that with the departure of these Savants from the world all the knowledge of the Sastras will disappear, unless a band of selfless scholars, fired with patriotism and inspired by a spirit of sacrifice, appropriate the entire stock of learning from these orthodox scholars, whose race may come to an abrupt end.

Indian philosophy is not a mere speculative venture, although the fund of speculations knows no limit in it; it always had a definite objective and this was the freedom of the soul. The goal was the emancipation of the soul from the bondage of the world in every sense and in every phase. Indian philosophers realised that all the miseries of our mundane existence are due to the ignorance of the glory and power of our own souls and once the mysteries of our inner nature could be discovered, the

* Address of Dr. S. N. Das Gupta, M.A., Ph.D. (Cal.), Ph.D. (Cantab.), the Chairman of the Reception Committee, Indian Cultural Conference, First Session, 1936, P. 8.

soul would be free and emancipated. Nothing appealed to the Indian mind with greater force than this ideal of freedom. People think that Indians were not dissatisfied with their bondage and subjection and their interests were other-worldly. It is a great libel against Indians and their philosophy. Indian philosophy has one lesson for mankind which it can ill afford to forget or ignore and it is unmitigated love of freedom and truth. The freedom of the body, political and economical, is prized only because it is helpful to the realisation of the eternal freedom of the soul. In it we must note and ponder over the inner significance of the political movements for freedom in India. Political and economic freedom are only means to the realisation of the supreme destiny of the individual and the nation and it will be a false evaluation of the national destiny if political freedom is secured at the cost of the cultural individuality of the nation. There are persons who think that religion or culture is of no significance in our struggle for political salvation, which deserves to be secured at any cost. A lack of philosophical orientation is at the bottom of this dangerous fallacy and it is only symptomatic of the failure to assess the proper values of life in their respective domains. Indian philosophy has worked out a synthesis of the respective values of life—physiological, economical, social and spiritual. The man of the world is warned and admonished to pursue a harmonious course of development and he is taught not to lay exclusive emphasis upon one value in preference to others (*dharmarthakamah samam eva sevayah I yo hy ekasaktah sa jano jaghanyah*). The Spirit of Indian philosophy rebels at extremism and finds its significant expression in the hierarchy of values of life it has created. In the words of Bhavabhuti, "Knowledge of philosophy is prized for the ascertainment of truth; wealth is desired only for the help it affords in the discharge of social, economic and religious duties and obligations incumbent upon a man; married life is welcomed simply because it is a means of raising a worthy progeny." The bane of the reformist movements has been the failure to strike a balance between the warring values of life and the attitude of extremism has been responsible for the increasing inanity of our intellectual and social life. In Mahatma Gandhi we find the leader who seeks to affiliate the channels of social and political reform movements to the basic values of India's culture and it is refreshing to note that however erratic may some of his activities appear to us he has not drawn his inspiration from

the copy-book maxims of the West. It is a sad commentary on the poverty of thought and intellectual imbecility of our people that any new cry, any catching shibboleth, and cant, that obtains vogue in Europe, is at once echoed by our leaders. Russia may have worked out a solution of her problems by evolving the philosophy of communism and there are people who think that it will be a remedy for the ills of India also. It may suit the needs of India or may not suit at all. But to echo the catch phrases of Europe without thinking of the genius of the people and of its effect on the cultural individuality of the nation is only a reflex of slave mentality.

Conquest of slave mentality can be achieved only by a proper realisation of the teachings of Indian philosophy. All the warring schools of Indian philosophy are unanimous in their emphasis upon the moral equipment, which is made the basis of philosophical enquiry and advance. You will find the same unwearied stress upon ethical purification in every school of thought save and except that of the Carvakas, whose sole mission was to deny all philosophical speculations. We know that the tremendous upheaval of national energy that was let loose during the Swadeshi days was due to a powerful moral regeneration of the youth, the importance of which was recognised by the leaders of the movement. If the nation is to become strong and virile, all of us must cultivate love of truth and freedom that is inculcated by every school of philosophy in India and we must base our activities upon the foundation of moral discipline which is made the first preliminary condition of a philosophical enquiry into truth in Indian philosophy. The sole objective of philosophical speculations is to emancipate the human mind from the domination of fear and lower impulses, which are unfortunately the ruling passions of the day. Indian philosophy has reached its apex of perfection in Vedanta and the doctrine of fearlessness is preached by it with an unhesitating and unfaltering voice. The entire catalogue of the miseries of the world is found on enquiry to have been brought about by the greed of nations encouraged by the weakness and cowardice of the weaker peoples. Vedanta declares that the Soul is not found by an impotent and inebile person, who shrinks from a fight with ignorance and indolence on the one hand and the *hauteur* and arrogance of the moral bankrupts who tyrannise over others on the other. Weakness and fear have been declared to be the most degrading sins, because they embolden the greedy and lustful to

perpetrate wrongs and debase the soul to the rank of beasts. It is an irony of ignorance that Vedanta is believed by all and sundry to have paved the way for foreign invasion. No greater falsehood and no more deplorable misrepresentation can be conceived. The political workers and leaders and the social reformers and soi-disant prophets, who have been carried off their senses by the intoxication of western political and sociological speculations, are doing the greatest harm to the people and national culture by their unthinking and uncritical application of the tinkering remedies of modern Europe to Indian problems. In their ungraceful haste for political salvation they are making havoc of the priceless heritage of the country, which has sustained the people through political vicissitudes of appalling magnitude in the past. It is strange that our leaders do not take thought of the spiritual powers that enabled the Hindus to checkmate the sweeping advance of Islam, which however swamped and swept away every vestige of ancient culture in all the countries into which it penetrated. Persia, Afganistan, Turkisthan, Egypt and other countries have totally forgotten their past civilization and culture and the religion of their ancestors and have been completely islamised. But India tells a different tale. What gave the vanquished people of India strength and power to withstand the onslaughts of Islam? Certainly the answer is to be found in the hidden springs of strength of India, viz., her philosophy. And what again I may enquire has led to her present degradation? My answer is that it is cultural and intellectual slavery of India and this is not due to the intrinsic superiority of foreign culture to Indian, but to the neglect of her own culture. The cultivation of the English language and literature monopolises the entire attention of the students of the Colleges and Universities and all their knowledge of India and India's philosophy is derived, if at all, from the garbled representations of foreign scholars, who could not approach the subject of their study with love and sympathy.

I make an impassioned appeal to the youth of the country, at any rate to a portion of them, to turn away from the feverish political agitation back to the culture of their Sastras. If true national regeneration is to be effected, the nation must know her own soul. The meretricious charms of Western Politics have to be scanned and tested. Swaraj is the ideal, but not at the cost of the soul. National liberty is to be bought at any cost but the liberty must be of the soul and not of the body only.

What does it avail if the people get a few loaves and fishes of offices and even live a life of greater comfort and luxury but lose their souls and forget themselves? One many admire the sacrificing spirit of those who have suffered incarceration and untold miseries for their patriotic zeal. But what is wanting to make the spirit of sacrifice fuller and richer is the knowledge of the philosophy of the nation. You must aim at the liberation of the ancient soul of India now in the shackles of bondage to cultural and spiritual domination. Learn the good things of western science and philosophy and politics, but you must not allow the soul to be denationalized. The history of India since the introduction of English education shows to the discerning mind that hectic rush for Europeanisation of India has not carried her nearer her goal; on the contrary it has created problems which are extremely complicated. We have made compromise after compromise with the baser instincts of the masses and sought to barter away our cultural integrity for the prospect of politico-economical freedom. But no freedom movement can be successful if it is not sustained by the strength of the spirit and no nation can be powerful if she chooses to go against her own genius. I do not know whether the present awakening is one of the spirit or only a deceptive somnambulism. In spite of our persistent efforts for decades the spirit of nationalism is not coming to make itself felt. Even our leaders are not like Caesar's wife above suspicion of provincial bias. People generally think that the idea of making India one united nation is a newfangled creation. One may admit the truth of this statement only in a sectional reference, viz., political and economical. But this inspiration is due to an accident, viz., the rule of the whole of India by one central power, which was never before carried into execution. But the political advantage thus afforded by one central Government has not been successfully turned into account by cultural unification. Although politically India was never brought under one rule in the past and so was never unified into one administrative unit, the cultural unity of the country as a whole was felt by Indian philosophers and thinkers. Sankaracharya travelled over the length and breadth of India and established his *mathas* in four corners of India and he thought the entire country to be one whole so far as religious and cultural interests of the people were concerned. But now in spite of the fanfare of political organizations the people of the country are gravitating further and further away from the centre of unity, and provincialism, sec-

tarianism and communalism have become the order of the day. A philosopher, who would calmly observe the trend of thought and events of the day, cannot but be impressed by the futility and waste of energy that are neutralizing the efforts of the Congress and other bodies. What is the root cause of this anomaly? To my mind it appears that hitherto all our endeavours have been inspired by politico-economical considerations only and this exclusive emphasis upon the external advantages to the complete neglect of the spiritual forces will ever prove a failure. There can be no permanent union based upon considerations of material advantages. The breakdown of the unity efforts to bring about a union between the Hindus and Mussulmans should be an eye-opener. But unfortunately, those who are at the helm of affairs have failed to discern the etiology of the failure and are racking their brains in vain. There can be no disunion and dissension and no cause of quarrel if the people are baptized in the fire of sacrifice of sordid advantages, if only they are taught to appraise the values of life at their true worth. Material possessions and politico-economic freedom are necessary only because without them no spiritual advancement is possible. After all man is essentially a spirit and philosophy of India has taught mankind how to transcend the fetters of the flesh and gain spiritual freedom. There should be a complete stirring of the depths of national consciousness and the invincible spirit has to be awakened from slumber of ages. The entire fallacy of our national movements for regeneration of India is traceable to the failure of recognition of the spiritual values of life which Tilak and Aurobindo understood.

It may sound a paradox if I give public expression to my belief that the British are the masters of India simply because they are spiritually a stronger race than ourselves. India in spite of her past glory and spiritual supremacy has now sunk to the lowest level of spiritual degradation. It will be an act of unpardonable fallacy on our part if we fail to discern the real plague-spot in our national life, which to my mind consists in the spiritual and philosophical bankruptcy of the masses and the classes. There is no room for despair in Indian philosophy. Indian philosophy of all schools, pre-eminently Vedanta, has propounded the eternal truth of the divinity of man and sings the glories of the spirit. The spirit is invincible and can at any moment conquer the weakness of the flesh. Indian philosophy does not encourage weakness and cowardice and there is no

room for defeatist mentality. It is my conviction that our freedom movement can be made irresistible in its power only if it is harnessed to the spiritual forces that may at any moment be liberated by Indian philosophy. Indian philosophy recognises the essential spirituality of man and at the same time is not blind to the claims of the flesh, the economic and physio-biological values. But what it emphasises is a co-ordination of the whole personality—the harnessing of the animal forces and values to the evolution of the spirit. The spirit must triumph over the flesh. Any attempt at the smothering of the spirit by the flesh will result in increasing weakness of man, culminating in abject subjection and slavery. A faint spirit easily inflames the animal passions of the barbarian to make a slave of him. But this does not mean weakening of the flesh. Vedanta never tires of emphasising the necessity of a strong and vigorous body. The Upanisadic prayer opens with an invocation to the Deity to invigorate and vitalize all the members of the physical organism, the organs, the mind and speech so that the weak body may not fail the soul and lead it to deny the infinity of the spirit. Vedanta does not encourage any manner of weakness, be it of the spirit or of the body. But it never fails to warn us of the consequences of misapplied emphasis. An exclusive culture of the body at the expense of the spirit will only result in reversion to brutish barbarism and to go to the other extreme will end in spiritual mockery, which is so rampant in India to-day.

Indian philosophy has not a parochial appeal, but caters for the whole universe. The world is suffering from unbalanced forces of life. India long, long ago discovered the remedy and it lies in the co-ordination of all the forces, physical and psychical alike, to the evolution of the spirit. The world must be taught to realise the supreme truth—that the happiness of mankind lies in the triumph of the spirit and material advantages, secured by science, are only to serve as a scaffolding to the realisation of the supreme purpose of life. What demarcates Vedanta philosophy from other systems is its realisation of the truth that only the strong can conquer ignorance and folly and reach the other shore of the spiritual ocean. The strength so acquired is to be utilized in the realisation of the unity of Being and Spirit and must manifest itself in universal love and friendship. The powers of darkness that hold sway over the world must be conquered and annihilated. There can be no compromise with untruth and no capitulation to animal strength which seeks to strangle the spirit. But however formidable

the powers of ignorance, fanaticism and racial and communal arrogance may appear, we must not forget that they are the products of *maya*, that they are false and unreal, and will melt away like the mist before the sun only if we realise our essential spirituality and draw our inspiration from the eternal powers lying embedded in our inner nature. Tyranny of animalism and false philosophy and false creeds that are now obstructing the triumphant march of the spirit will vanish like a bad dream. India's present degradation and the travails of the world have their genesis in ignorance and its corollary, weakness of the spirit, and let the light of India's philosophy remove this ignorance and the world will prove to be a place of pilgrimage to the spirit struggling to achieve its eternal freedom, which is its very nature and essence. *Om Santih, Santih, Santir Om !*

PRESIDENTIAL ADDRESS

OF

Mr. PURAN CHAND NAHAR, M.A., B.L.

AT

*The Jaina Section of the Indian Cultural Conference,
First Session, Calcutta, 1936*

Jainism is a very ancient religion. The Jain religion of the present era is to be traced from Rishava Deva, the first Jain Tirthankar, who according to tradition flourished several millions of years past. It was the general idea that Jainism was a branch of Buddhism and was founded by Mahavira, and unfortunately even in some of the text books of History, we find the same erroneous view. But it has now been conclusively established by scholars that Jainism existed long before Buddhism had its birth. Mahavira was the last of the Tirthankaras and attained Nirvana in 527 B. C. His predecessor Barswanath the 23rd Tirthankara flourished 250 years before this date. Reshava Deva was the first of the Jain Tirthankars and there are reference about him even in early Vedic Literature.

Jain religion is probably the only one in India which has kept itself apart from all social usages and customs. Hinduism includes both society, religion and morality, and they are so much interlinked together that if one breaks any rule of society he is guilty from religious or moral point of view. But the case is otherwise in Jainism. It is very liberal and any body of any caste can safely follow the principles of Jainism without interfering with their own local customs.

The Jain sages divide the time into two great cycles called "*Avasarpini*" and "*Utsarpini*." When it arrives at the extremity of the tail it cannot go on further and it must return and its progress upwards is "*Utsarpini*." Again these cycles are subdivided into six eras.

The Jains believe that in each of these cycles there flourish 24 Tirthankaras except during the 3rd and 4th divisions. The present cycle is *Avasarpini*. Rishavadeo the first Tirthankara of this cycle taught the people the different arts and industries along with the principles of Jainism.

Previous to his era was the period of *Yugalikas*, when as the Jains tradition goes, human beings were born in pairs, they lived as husbands and wives and all their necessities were supplied by " Kalpa " tree. They used to live and die together. They lived in all happiness. This idea of *Yugalikas* is peculiar to Jains and is not to be found in any other religion.

The Jain Sangha consists of Sadhus Sadhwis, Sravaka, Sravikas i.e., monks and nuns, male and female house-holders. Of these the monks and nuns still adhere to the strict rules of conduct both as regards their living, begging of food, their travelling etc. I think it will not be out of place to give some details of their daily life. The Jain Sadhus cannot keep any money. They can only beg their necessities such as a limited number of cloths, but that too they can use unsewn; a few books for their reading and which they can carry with them and a set of alms bowl. They cannot prepare their food but has to go daily to the house-holders to beg their food and they can take only ready-made food as they need for the day. The Jain Sadhus are forbidden to stay long at one place except during the four months of the rainy reason when they are allowed to remain at one place. In other seasons their duty is to roam about and to preach. They can only travel on foot and they cannot board a train or any car or conveyance whatsoever. At night they cannot go out or keep any light. These are some of the strict rules that they still follow.

In Jain literature there is a vast field for research work. Jain saints of past days were very liberal in their views and one finds a large number of literature and commentaries by such scholars on general literature, art, medicine, astronomy, philosophy, history and other subjects. I think many of you had the opportunity to visit some of the Jain Bhandars and must have found a large number of manuscripts deposited therein, most of which are still unpublished. If the scholars kindly take the trouble of studying them, they are sure to get many new materials of great importance to Indian History. Invariably one finds history either of the Jain church, or of family

of house-holders, or of contemporary rulers and events, written in various Prasastis of Jain literature or inscribed on Jain images or on dedicating stones. Many inscriptions have already been published but there are a large number still which if collected and published, I am sure would throw many new lights on ancient Indian culture.

It is a matter of great satisfaction that nowadays scholars and students both of India and abroad are taking interest on Jainism and a good number of important publications have come out.

I have only very summarily stated a few facts and I wish to conclude with a remark from the pen of Prof. Norman Brown:—

“ It is perhaps permissible to record here my appreciation not merely of the courtesy and scholarship of Jain monks and laymen but also of their lofty ideals and noble lives. They are of the greatness that is India. There is a spirit of helpfulness, tolerance and sacrifice coupled with their intelligence and religious devotion that marks them as one of the world's choice communities.”

Substance of the
PRESIDENTIAL ADDRESS
OF

Rai Bahadur KHAGENDRA NATH MITRA, M.A.

AT

*The Bengali Section of the Indian Cultural Conference,
First Session, Calcutta, 1936*

Literature is the expression of the self consciousness of man. Sahitya means with us what culture means in the West. In the broadest sense, literature connotes education, sense of proportion or harmony and the elements of truth and goodness. It is through literature that man can be known to the world outside and India became known through her magnificent Sahitya. Our Sahitya has stood the test of time, so much so that such extraneous events as the Greek invasion and five hundred years of Mahomedan rule have not been able to leave any marked impression on the current of Indian literature. It was under the Mahomedan rule that the Hindus intensively pursued their religious literature and no one ever objected. But times have changed and the environments which made the Ramayana and the Mahabharata, Ajanta and Ellora possible do no longer exist. We are at the crossing of roads. Our literature is either attempting to go back to our ancient lore or imitating foreign literature. Both are fruitless and unreal. The ways of life in the West are still very far removed from our own and our literature is the creation of an abnormal fancy divorced from reality. The culture of the West is just now in the melting pot and there is no doubt that it will have to be re-created in the near future. Is it idle to hope that India will then be able to contribute her spiritually minded culture to the world? But then it is essential that our literature should not forsake the ideal of truth, faith, and righteousness which inspired it in the past.

Excerpts from the
PRESIDENTIAL ADDRESS

OF

Mr. MANACKJEE C. H. RUSTOMJEE, M.A., B.L.

AT

*The Zoroastrian Section of the Indian Cultural Conference,
First Session, Calcutta, 1936*

In thanking the Institution and Conference for selecting me to preside over the Zoroastrian Section of the Indian Cultural Conference, I must say that I was somewhat puzzled, at first, how Zoroastrian Culture could find a place at the Indian Cultural Conference. Jainism, Buddhism or Sikhism could very well find a place because they were the evolutionary products of the ancient Vedic Hinduism. But a little clear thinking would show why Parsee Religion and Culture should also find a place in such a Conference.

Firstly, to look for its reason we have to go back to the time when the Aryan Race which dominates the world to-day, was being nursed and rocked in its cradle bed, which lay on a piece of land, somewhere on the banks of the Caspian Sea or somewhere much further north, before it carried the torch of civilisation to the East and the West; to the North and the South. One of the branches of this Mother Race carried the light of its torch to India, another carried it to Persia, and a third carried it to Greece and Rome and then spread over the whole of Europe. An enquiry into Indian Culture and its history will not be complete unless this biological aspect of it is considered. And this is how and why Zoroastrianism finds a place in this Conference, to-day.

Secondly, the second reason is one which some of you may consider somewhat sentimental. While Persia is the original home of the Parsees, and the land of the glorious achievements

of their civilisation; where the names of Cyrus and Darius and Xerxes are enshrined for all times, India is their adopted home, and is the country in which their culture and spirituality are best preserved. I am quite sure that I shall be in order, if I say, that the same cultural affinity and sympathy which welcomed to the shores of India and rendered hospitality to the followers of Zoroaster, over thirteen hundred years ago, this same cultural affinity has quite properly found a place for it, in this Conference, to-day.

Referring to the three speakers of the day, it has been the surprise of my life to see my learned friend Mr. N. N. Ghose, budding into an Avestan scholar in the days of his enlightened retirement. It is a piece of dramatic irony to me to preside over a lecture delivered by Mr. Ghose, dealing with the laws and institutions of Persia in the time of Zoroaster particularly as I had the honour and privilege of having studied the laws and institutions of modern times, as a humble pupil of his in the Calcutta University Law College.

The second speaker Dr. Patel, Ph.D., has studied Avesta in a renowned University of Europe and is earning his bread by teaching that subject at that well-known seat of learning, known as Santi-Niketan, at Bolepur founded by the great Indian poet, philosopher Dr. Rabindra Nath Tagore. Dr. Patel's discourse on the Gathas of Zoroaster, dealing with the Yasna Ha, 29, is really a learned piece of work and does him great credit as an expositor of his subject. The composition of the Gathas is ascribed to the Great Teacher himself. The Yasna Ha, 29, deals with a conversation between Mother Cow and the Almighty. Scholars have differed as to whether "Cow" has been used in the literal or the figurative sense as referring to Mother Earth. On this controversy I should like to express an opinion in the words of Sir Roger de Coverley, in the *Spectator*, viz., "Much can be said on both sides."

Mr. Asoka Nath Sastri M.A., P.R.S., has spoken very well on the Gayatri Prayer of the Zoroastrians. As a student of Comparative Philology he studied Avesta in this University. His exposition of the two great Gayatri Prayers viz., *Ashem Vohi* and *Yatha Ahi Vergyio* is really learned. He has rightly said that when these prayers are recited with the proper faith and concentration of the mind, they ascend, pure and unsullied, to the throne of the Almighty and bring forth their rewards.

PRESIDENTIAL ADDRESS

OF

Mahamahopadhyaya

Kaviraj GANANATH SEN, Saraswati, M.A., L.M.S.

AT

*The Ayurvedic and Positive Sciences Section of the
Indian Cultural Conference, First Session, Calcutta, 1936*

Ladies and Gentlemen,

I must thank you at the outset for electing me to preside over this section of the first Indian Cultural Conference. I accept this honour with diffidence in the hope that my humble discourse may rouse increasing attention to the preservation and development of the culture embodied in the Indian Positive Sciences like Botany, Chemistry, Astronomy etc. generally and Ayurveda particularly, for the advancement of which I have worked assiduously and unceasingly from the early days of my youth.

To us Indians, the memories of Ancient India are sacred and glorious not because we are blind in our patriotism but because we have learnt to judge India's ancient culture at its proper value. The most of myth spread by western scholars asserting that India owed all that is good in her to the culture of Egypt, Greece and Arabia has now almost vanished, thanks to the researches of orientalist—eastern and western—who have proved unmistakably that India had been mostly the lender, not borrower, in her palmy days. Fortunately her vast treasury is still preserved to no mean extent despite the vicissitudes of fortune that befell her during the last two thousand years. And the day has at last come when the sons of India would look back with pride over their glorious past and would march on with confidence in their endeavour to preserve their noble heritage and to rehabilitate her precious treasury. Such then is the object and inspiration which have brought us here together under the auspices of the Indian

Cultural Conference organised by the Indian Research Institute of Calcutta.

WHAT IS AYURVEDA.

Ayurveda, as originally conceived, is the " Science and Art of living a happy long life in a manner useful to society." Such is Charak's definition of Ayurveda. It has for its objects: " The preservation of health in the healthy and the restoration of health to the diseased," (Sushruta). Ayurveda thus considered the Science of Life in all its aspects—Hygiene and Preventive Medicine first and the different branches of the Healing Art next. These different branches have been enumerated as follows (*vide* Charaka, Sutrasthan, Ch. xxx):

(1) *Kaya-chikitse* or Medicine proper, the Diagnosis and Treatment of diseases in general; (2) *Shalakya-Tantra* or the Diagnosis and special treatment of diseases of the Eye, Ear, Nose and Throat; (3) *Shalyatantra* comprising Surgery and Midwifery together; (4) *Visha-gara-Vairodhik*, otherwise called *Agadatantra* in Sushruta, meaning Toxicology in its widest sense and including the treatment of Snake-bite, Rabies, Rat-bite, stinging by scorpions, Insect-bites etc., also the microbic infection through the air and water; (5) *Bhutavidya* or the Hypnotic treatment of the so-called ghost-possession (which were originally understood to be so many phases of mental disease); (6) *Kaumara-bhritiya* or Pediatrics (Treatment of the diseases of children); (7) *Rasayana-Tantra* or the Science of rejuvenation in old age; (8) *Vajeekarana-Tantra* or the Science of preserving and restoring the reproductive function. Now, the first six out of these eight divisions correspond to similar though differently grouped branches of study in the Western Medical Science and the last two are now coming into vogue in the west and are being keenly worked out by the scientific men of Europe and America.

It is clear, therefore, that the field covered by Ayurveda in ancient days must have been wider than the field covered by the Western Medical Science even as it is constituted now in the 20th century. Add to this the Veterinary Science—which is a part of Ayurveda and comprised (1) "*Gajayurveda*" dealing with elephants, (2) "*Ashwayurveda*," dealing with horses, (3) "*Gavayurveda*" dealing with cattle, etc. on which subjects voluminous books like *पालकाप्यसंहिता*, *शालिहोत्रसंहिता* etc., still survive. "*Vrikshayurveda*" was also another part of Ayurveda that dealt with the physiology and treatment of plants which were called *स्थायजीव* or stationary animals possessed of almost

all the functions of animal life. It is said— “अन्तःसंज्ञा भवन्त्येते सुखदुःख समन्विताः” (मनुसंहिता & महाभारत) “They have a hidden consciousness capable of realising pleasure and pain.”

It is a pity that medical men—at least most of them—do not know the history of their own art. In the western mind, there is a vague impression that systematic study of the Healing Art was started in Greece or Rome or Arabia. Indian medical men trained on purely western lines think likewise on hearsay evidence. That all these countries owe a heavy debt of gratitude to India, that India shone bright in the firmament when other countries were plunged in the deep gloom of barbarity, that India still retains part of its intellectual splendour in the bosom of her vast Sanskrit literature are truths that seldom flash upon their minds. For they consider themselves highly educated with only one-sided education forgetting that the ignorance of Sanskrit (for which the present educational system of Indian Universities deserves the greatest blame) deprives them of the vast riches of their fore-fathers in the fields of Science, Art, Literature and Philosophy. Indeed their ignorance becomes simply unpardonable when it is tinged by the idea that the Science and Art of Medicine and Surgery have come from the West alone.

AYURVEDA IN THE VEDAS.

The word Veda in Ayurveda has been taken by all authorities to imply that Ayurveda is both a part of and an addendum to the great Vedas—which have been admitted by all savants of the West as “the oldest literature of the world.” Vyasa in *Charanavyuha* calls Ayurveda the *Upaveda* of Rigveda. Both Charaka and Sushruta refer to Atharva Veda as the great fountain-head of Ayurvedic knowledge. Western scholars amongst whom may be mentioned the honoured names of Max Muller, Whitney, Weber, Eggeling, Zimmer, Oldenberg, Geldner and Hopkins have made Vedic research with wonderful diligence and scholarship but they determine the age of the Vedas as anything between four and six thousand years. As nothing older and more wonderful than this most ancient literature is known to exist and as it is the great source of all knowledge—in Science and Art and Philosophy—the Hindu Scholar of the orthodox type considers the Vedas to be *Nitya* or eternal. The geologists have shown by indisputable evidences that the earth is much older than a few thousand years. Lokamanya Tilak in his “Arctic Home

of the Vedas " has shown by strong astronomical evidences that the Vedas were written at a time when the Arctic region was pretty warm and inhabited by the ancient Aryans. Nobody has so far been able to refute the arguments of Tilak. For very good reasons, therefore, as we shall see later on, the Vedas are looked upon with great reverence by the orthodox Hindus and believed to be the source of all knowledge from time immemorial.

References embodying various theories and facts of Ayurveda as also allusions to anatomical parts, diseases and drugs, etc., occur copiously in all the Vedas but are most abundant in the Atharva Veda. Indeed the mass of Ayurvedic informations contained in the Vedas is quite astounding, especially when we remember that it is possible—to some extent at least—to correct and verify and supplement certain Ayurvedic texts in the current literature by referring to the Vedic texts even at the present day. The writer of this paper has adopted this method to settle the anatomical nomenclature of Ayurveda in his "*Pratyaksha Shariram*" (Sanskrit Text book of Anatomy).

A brief resume of anatomical reference in the Vedas (Atharva) alluding to the various internal parts is given below with corresponding nomenclature in English. The references are many but only one or two are given here.

VEDIC NAME	ENGLISH NAME	REFERENCE
Hridaya (हृदय)	Heart	Ath. II 29'6 *
Puritat (पुरीतत्)	Pericardium or Cardiac Plexus of Nerves	„ IX 12.11 „ X 9.14
Kloman (क्लोमन्)	Tracheo-bronchial Tree	„ X 2.4
Kaphorha (कफोऽः)	Lungs	„ X 2.4
Vrikka (वृक्)	Kidney	„ IX 12.13
or Matasna (मतस्ना)	„	„ II 33.3
Gavini (गवीनी)	Ureters	„ I 3.6
Hlikhna (हलोक्ष्णा)	Pancreas	„ II 33.3
Yakrit (यकृत्)	Liver	„
Antra (आन्त्र)	Intestines (L. Enterum)	„
Plihan (प्लीहन्)	Spleen	„
Plashi or Vasti (प्लाशि, वस्ति)	Bladder	„ II 33.4 „ I 3.4
Anda or Muskha (अण्ड, मुष्क)	Testicle, Testis	„ IX 12.13 „ IV 37.7

* Key to references: 1st Figure indicates *Kanda*; 2nd Figure *Sookta*; 3rd Figure number of *Mantra*.

VEDIC NAME	ENGLISH NAME	REFERENCE
Vanishthu (वनिष्ठु)	Prostate Gland	„ X 9'17
Guda (गुद)	Rectum	„ X 9'16
Mastishka (मस्तिष्क)	Brain	„ X 2'8
Peshani (पेशनी)	Muscles	„ X 2'1
Snava (स्नाव)	Sinews	„ XI 10'11
Dhamani (धमनी)	Artery	„ I 17'2
Hira (हिरा वा शिरा)	Vein	„ I 17'1
Narhi (नाड़ी)	Nerves	„ X 7'15

References to the Theory of *Tridosha* (or Vayu, Pitta and Kapha), including the various functions of Vayu (namely, Prana, Apana, Samana, Udana, Vyana) and to the processes of digestion and absorption etc. occur in the Vedas (*Vide* Ath. II. 28, 3; V. 4, 7; VII. 55, 2, 3, 4 & X 2, 13 XIII. 3, 45 etc.).

REFERENCES TO BACTERIOLOGY AND ENTOMOLOGY.

It is a remarkable fact that in the Vedic texts very great stress has been laid on *Krimis* or “worms and microbes” which as *Drishya* (visible) and *Adrishya* (invisible) are said, in very clear terms, to cause diseases. Let us quote a few passages in corroboration of the above statement. (Ath. II. 31 & 32).

“We kill the *Krimis*—visible and invisible—of the “Algandu” and of the “Shaluna” types.

“We kill the *krimis* which inhabit the bowels, the chest and the head—finding their way into these parts through various channels.”

“We kill those *Krimis* which are to be found in the hills, the forests and the plants, in the lower animals and in water and which have entered our system (“through wounds and through our food and water”—Sayana Bhashya): we kill their very birth or origin.”

Again, we find it mentioned that the sun's rays are highly effective in destroying these germs. So runs the passage:—

“The rising sun kills with his rays the germs that pervade the world, the setting sun does the same.” (Atharva, II 32, i).

Later on, we find some verses in which all parts of the body internal and external are mentioned seriatim as the abode of various germs which are said to be expelled and killed by material and spiritual methods of treatment.

REFERENCES TO CURRENT DISEASES.

The names of several diseases occurring in the Atharva Veda are tabled below with corresponding Western names.

VEDIC NAME	ENGLISH NAME	REFERENCE
<i>Durnama</i> (दुर्नाम)	Piles	Ath. IXX 36.3
<i>Apachit</i> (अपचित्)	Scrofula	„ VI 83.1,2 & 3
<i>Alaji, Kasa</i> (अलजो, कास)	Cough	„ IX 13.20
<i>Kushtha</i> (कुष्ठ)	Parasitic Skin diseases	„ IXX 57.2
<i>Harima</i> (हरिमा)	Jaundice	„ I 22 & 1
<i>Takman</i> (तक्मन्)	Malarial fevers	„ I 25 & 4
<i>Valasa</i> (बलास)	Asthma, Bronchitis	„ IV 9 & 8
<i>Bisalpa</i> (विसल्प)	Erysipelas	„ IX 13 & 20
<i>Vidraddhi</i> (विद्रधि)	Deep internal Suppuration	„ „ „ „
<i>Raja-Yakshma, Jayanya</i> (राजयक्ष्मा, जायान्य)	Phthisis	„ XI 4 & 8
		„ VII 80 & 3

References to *Takman* are so clear, elaborate and numerous that there can be no doubt whatever that Malarial fevers of all types are meant by the word. By the way, this also shows that these fevers occurred even in the remotest period of ancient history. The word *Jayanya* is commonly used in the sense of Phthisis. The etymology of the latter word means "arising from wives" (over-indulgence). The word *Yakshma* although used in the same sense in later literature, originally meant all diseases.

REFERENCES TO DRUGS.

A few references to drugs occurring in the Vedas are tabulated below on the same plan as above. They are very interesting in as much as they give us important hints concerning their therapeutic value, part of which seems to have been forgotten at the present day.

VEDIC NAME	LATIN NAME	REFERENCE
<i>Apamarga</i> (अपामार्ग)	<i>Achyranthes Aspera</i>	Ath. IV 17'6
<i>Jandirha</i> (जङ्गिड)	अर्जुन ? (<i>Terminalia</i> <i>Aurjuna</i>)	„ IXX 34 & 35
<i>Darbha</i> (दर्भ)	<i>Andropogon Nordadis</i>	„ IXX 30 & 32
<i>Udumbar</i> (उदुम्बर)	<i>Ficus Globulus</i>	„ „ 31 et Saq.
<i>Plaksha</i> (प्लक्ष)	<i>Ficus Virans</i>	„ V 5.5
<i>Rama</i> (रामा = भृंगराज)	<i>Wedelia Calend</i>	„ I 23.1
<i>Krishna</i> (कृष्णा = इन्द्रवाह्या)	<i>Bryonia Scabrella</i>	„ I 23.1

VEDIC NAME	LATIN NAME	REFERENCE
<i>Kushtha</i> (कुष्ठ)	<i>Aplotaxis Auriculata</i> (Rhizoma)	Ath. V 4.1
<i>Kanda-Visha</i> (काण्डविष)	Poisons (e.g. <i>Aconiti</i>)	„ X 4.22
<i>Khadir</i> (खदिर)	<i>Acacia Catechu</i>	„ VIII 8.3
<i>Guggulu</i> (गुग्गुलु)	<i>Balasamodendron</i> Mukul	„ II 36.7
<i>Trapu</i> (त्रपु)	Stannum (Tin)	„ XI 3.8
<i>Trayamana</i> (त्रायमाणा)	<i>Delphinium Zalil</i>	„ VIII 2.6
<i>Patha</i> (पाठ)	<i>Cissampelos hexandra</i>	„ II 27.4

(N.B.—None of these lists is exhaustive.)

So much for the Vedic period. Considering the vast fields covered by the Vedas, what we have been able to summarise above gives only a glimpse. A searching scholar will find out hundreds of other informations from this fountain-head of world literature.

I. THE PRE-HISTORIC PERIOD.

The legends connected with the origin and progress of Ayurveda during the Vedic period are interesting. They are briefly stated in the current works (e.g., Charak & Sushruta) as follows. Brahma, the Creator of the universe, evolved the science of Ayurveda by meditation and taught Prajapati. He imparted it to the twin-gods *Ashwins*, who became the divine physicians. From them, the science descended to Indra, “the learned King of the gods living beyond the Himalayas.” He instructed many *Rishi* pupils who approached him out of compassion to humanity. Two pupils of Indra—the Sage Bharadwaj (and Atreya ?) and the Sage King Divodas Dhanwantari of Benares became the most prominent instructors of Ayurveda. The latter, the King Divodas Dhanwantari (who is said to have been the incarnation of the Physician-god *Dhanwantari*, started the “Dhanwantari School” or the School of Surgeons. This brings us from the legendary to the palpable period of Sage Authors.

II THE PERIOD OF SAGE AUTHORS & ORIENTAL RESEARCH.

Of the two schools mentioned above the great exponents of the “School of Physicians” were the six disciples of Atreya. These were by name—*Agnivesha*, *Bhela*, *Jatukarna*, *Parashara*, *Hareeta* and *Ksharapani*—each of whom wrote a large comprehensive work known after his name. The exponents of the

other School or the "School of Surgeons" were the disciples of Dhanwantari. These were among others, *Sushruta*, *Bhoja*, *Aupadhenava*, *Urabhra*, *Vaitaran*, *Pushkalavata*, *Gopura-Rakshita*, etc., each of whom wrote a comprehensive work on the Practice of Surgery and Midwifery. Some of these works are still available in a revised form and references from these and many other ancient works are still found to occur extensively in later compilations. All these authors may be said to have done real original work in the fields of Medicine and Surgery.

As early as this or perhaps a little later, Ayurvedic practice became sub-divided into eight specialised subjects mentioned above.

From the records existing at the present day, it is clear that numerous original works on each of these specialised subjects existed even up to 700 years ago. They have been quoted from extensively by trustworthy commentators less than thousand years old and some of them still exist either in manuscript or in revised and printed form. Some are being unearthed even now (e.g. "*Bhela Samhita*" found in Tanjore and published by the Calcutta University and "*Briddha-Jeevaka* or *Kashyapa Tantra*" now unearthed-edited and published by my learned friend Pandit Jadavji Tricamji of Bombay who fortunately is here to attend this Conference.

A classified list of about fifty of these works has been given in the Sanskrit introduction of my work "*Pratyaksha Shariram*," a summary of which is given as an appendix to this paper. As a general all-India and all-Europe search for such manuscripts has not been made yet, it cannot be said that they are all lost. One point is particularly noteworthy in this connection. Numerous discussions including searching—even sceptic—questions on the properties of drugs and lines of treatment are yet to be found in some of the existing works like *Charaka Samhita* showing that the sages of old did not sacrifice reason at the altar of divine inspiration or intuition nor did they stick to any dogmas when such dogmas were not supported by experience.

III. THE PERIOD OF THE SIDDHAS OR CHEMIST PHYSICIANS.

After the period of specialization mentioned above and most probably during the early Buddhistic period of Indian History came another school of Physicians known as the

Siddhas or Chemist Physicians. This School was called the "*Siddha* or *Rasavaidya Sampradaya*." They relied mostly on "*Rasa Chikitsa*" or the treatment of diseases with minerals, chiefly mercury, and excelled in the divisions of Ayurveda called *Rasayana* and *Vajeeakrana*. This school claimed their origin from *Shiva*, the God of the Yogees and were headed by certain Yogees or clairvoyant ascetics, viz., *Adima* or *Adinath Chandrasen*, *Nityanath*, *Gorakshanath*, *Kapali*, *Bhaluki* etc., whose names have been enumerated by the well-known Ayurvedic authority Vagbhata in his famous work "*Rasa-ratna-Samuchhaya*." Whether this Vagbhat is one and the same person as his name-sake, the Buddhist author of *Ashtanga Sangraha* and *Astanga-Hridaya* (the highly prized summaries of Charaka, Sushruta and other works of the great Sages) is a matter of controversy. But judging from the identical name of *Singhagupta* or *Sanghagupta*, the father of Vagbhata who is mentioned in both the works, as also from other internal evidences, we would rather believe in the identity of the two persons and suppose it not unlikely, that whilst on one side Vagbhata made a sketch of the old literature of Ayurveda including Charaka and Sushruta, he thought fit on the other side to make a summary of all the *Rasagranthas* or literature of the New School of Chemist-Physicians,—who, it cannot be denied, must have been in ascendancy in his time. So much in fact was the success of the new school recognised, that it gave rise to a System of Indian Philosophy—"Raseshwara-darshan," which we find described in that excellent Dictionary of the Philosophical Systems of India known as "*Sarva-darsana-sangraha*" of Madhavacharya. It might also be mentioned in this connection that the present day Pharmacopœa of the Kavirajes all over India (except in Malabar, Sindh etc.,) owes much more to this School of Chemist-Physicians, than to the old schools of Charaka and Sushruta.

EVOLUTION OF AYURVEDA IN SOUTH INDIA.

In South India, the '*Siddha*' System developed as quite a separate school known as the '*Siddha School*.' They claimed their origin from ancient Tamil culture (from Agastya?) and stand as the rival systems of Ayurveda of the more ancient schools. Here, the Siddha System seems to have been studied and practised by two different schools known as "*Barh Sampradaya*" and "*Tena Sampradaya*." The former wrote their works in Sanskrit while the later wrote in one or other of the

four main Dravidian languages—Telegu, Tamil, Canarese and Malayalam. Of these the Tamil works abound and claim an independent origin. Other sages known as *Pulastya*, *Pyuhmunui*, *Pulippani*, *Baikhari*, *Musu*, *Bibhandak*, *Devendramuni* etc., also wrote comprehensive works many of which are still available along with five or six Sanskrit works of *Aqastya*. In Cochin and Travancore which I had the privilege to visit on two occasions, Ayurvedic works in Sanskrit as well as in a mixed language known as 'Mani-Praval Bhasha,' are available in printed form but the script being Malayali, they are sealed books to scholars of other parts of India. I have got some of these works transcribed by my South Indian pupils and these when printed ought to add to our knowledge in many subjects, especially in Toxicology. (अगदतन्त्र)

PROGRESS AND DEVELOPMENT OF AYURVEDA IN HER GREAT PAST.

The progress and development of Ayurveda in her great past is a very interesting study. It was during the early part of this period that Ayurvedic Medicine made its way into Egypt and Arabia, unquestionable evidence of which have been given by Al Beruni, Rhazes and other Arabic authors. Let us now briefly consider the achievements of Ayurveda in the different subjects seriatim:—

(A) In *Anatomy and Surgery*.—Over 2,000 years ago, the necessity of the dissection of the human body was clearly understood. Says Sushruta:—"Therefore one must prepare a corpse and examine by careful dissection every part of the body so as to get a clear and definite knowledge of the body devoid of doubts" (Sushruta, Sharira, Ch. VI.) Charaka also thinks:—"He who understands the human body thoroughly in all its aspects may be considered to have mastered Ayurveda" (Charaka, Vimana, Ch. VI.)

In this connection it may be worth while to note that in the Tanjore Palace Library there is yet a remarkable specimen when the very touch of human bones had come to be considered profane and polluting, even kings had not ceased to take interest in the study of Anatomy. In the ancient medical works of Sushruta and Vagbhata not only discourses on Anatomy but also directions for major and minor surgical operations such as

Amputation of limbs, Embryotomy, Caesarian Section, operations on the intestines, Lithotomy and various plastic operations are yet to be found showing that the Anatomical knowledge which this pre-supposes could not have been of a mean order. Numerous quotations of descriptive Anatomy from an ancient work of Surgery called *Bhoj Samhita* (an ancient work of the Surgeons' School) occur in commentaries current to the present days. As Dr. Hoernle has very aptly remarked:—"Probably it will come as a surprise to many, as it did to myself, to discover the amount of anatomical knowledge possessed by the earliest medical writers of India. Its extent and accuracy are surprising, when we allow for their early age—probably the sixth century before Christ—and their peculiar methods of definition." (Hoernle's "Studies in the Medicine of Ancient India," Part I, Preface).

Some time ago, a work on Anatomy called "*Sharira Padmini*" written about 1,000 A.D. was unearthed by Dr. P. Cordier (*Vide* Dr. Cordier's *Recientes Decouve rates* p. 30) and it is quoted from extensively by Dr. Hoernle in his valuable work—"Studies in the Medicine of Ancient India." Other works on Anatomy called "*Sharira-Shastra*" and "*Sharira-Vaidyaka*" are also mentioned in Aufrecht's Catalogue.

(B) *Physiology*.—The elements of Physiology as for instance the salient facts of Digestion, General Metabolism, Secretions and Excretions etc., appear to have been clearly comprehended by Ayurvedic writers. Circulation of blood appears also to have been understood fairly well in the ages of Sushruta and Charaka. Charaka says:—"From that great centre—the heart—emanate the vessels carrying blood into all parts of the body, the element which nourishes the tissues and sustains the life of animals. It is the element which after circulating in the body of the foetus returns to the mother's heart." (Charaka, Sutra, Ch. 30). The fact that the blood derived its colouring matter from the liver and spleen is also distinctly mentioned by Sushruta. That the liver helped to provide the colouring matter of the blood is being just recognised vaguely in the West.

The most important theory of the ancient Physiology however is the *Tridhatu* or *Tridosha* Theory, which has been wrongly translated by some as the 'Humoral Theory' confounding it with the Humoral Theory of the Greeks which is an absurd imitation of the Ayurvedic theory. On the

foundation of the Ayurvedic theory the whole structure of Ayurvedic Physiology, Pathology, Materia Medica, Medicine and Surgery may be said to stand. A brief exposition of this theory has been already given by me in English in the *Journal of Ayurveda* (July, 1925) and it will be found that considered in the light of the modern Sciences and explained on the strength of existing texts (as done in my Sanskrit work—“*Siddhanta Nidanam*”) there is nothing in it incompatible with modern Physiology. To every practitioner of Ayurveda, the theory has a very important practical aspect as it has a wide application on the lines of treatment to be adopted. The remarkable success of Ayurveda in the treatment of diseases based on this theory proves the soundness of the theory.

(C) *Chemistry and Botany*.—The advances in Applied Chemistry made by the exponents of *Rasa-Shastra*, the school of Chemist-Physicians, appear to be considerable. Dr. Sir P. C. Roy has dealt with this subject somewhat extensively in his work, “*History of Hindu Chemistry*,” so I need not enter here into details of the subject. The various compounds of Mercury and their therapeutic uses were discovered by these Chemist-Physicians. But one simple fact found by them is remarkable—namely that Mercury when combined with Sulphur does not cause salivation (mercury poisoning) though its therapeutic effect is obtained in full measure. The other common metals and their various chemical compounds were also known and used extensively. Various processes of their reduction into Oxides, Sulphides etc., recommended by the “*Chemist-Physicians*” are still in vogue amongst Ayurvedic Physicians who use these preparations widely and effectively in Medicine though the therapeutic value of most of these compounds is yet unknown to the West.

(D) *In Botany and Pharmacology*.—Particularly the practical side of these subjects, some records are available in the writings of *Raghava-Bhatta*, *Sharnagadhar* and others. Other records occur in Puranas like *Agnipurana*, *Garudapurana* etc. Plants have been called “*Sthavara Jeeva* or stationary animals conscious of pleasure and pain.” This feature of plant life has been now proved by actual experiments by Sir J. C. Fose, F.R.S. A regular Symptomatology and Treatment of plant-diseases was also known as “*Vriksha-Ayurveda*” and some part of it still survives in the writings referred to above (e.g. “*Upavana-*

virode"—a work first edited and published by the writer in 1898 and now republished by the Indian Research Institute).

In books written on Dravyaguna, the properties of drugs and food-stuffs are found described by a terminology the meaning of which, properly understood, does not fail in most instances to give a correct insight into their pharmacology and therapeutics, mainly from the *Tridoshic* point of view. Unfortunately, however, this terminology has yet remained a sealed book to those who have judged it from inaccurate translations.

The Pharmacology of drugs according to Ayurvedic methods is indeed a very interesting study. It proceeds to determine the qualities of drugs by ascertaining their *Rasa* (taste), *Virya* (general effect on the body in producing heat or cold), *Vipak* (chemical inversion in the system) and *Prabhava* or specific action on certain diseases, all of which are no doubt very important guides to the physician. Obviously this pharmacology depends on experiments on the human system.

(E) *In Pharmacy*.—The art by which the properties of drugs are imbued in spirits (as in *Asavas* and *Aristas*), in Ghees, Oils, Syrups, etc., was well-known. Of Mercury and other minerals such as Iron, Zinc, Tin, Mica, etc., harmless preparations easily assimilable by the human system were made by simple processes. For instance, Mercury when combined with sulphur as in the Black-sulphide or Red-sulphide, was extensively used without causing mercurialism. The well-known preparation "*Makaradhawja*"—Sulphide of Mercury prepared with Gold—has been used by eminent western physicians like Sir Charles Pardey Lukis (the late Director General of Indian Medical Service) with good results. Many other Sulphides of metals are also used in similar manner without causing any bad effect.

(E) *Medicine*.—In the practice of Medicine proper, Diagnosis was always insisted upon before treatment. The diagnostic methods employed by the ancients were much the same as the methods employed in the West even half-a-century ago. All the five senses (except the tongue—according to Charka) were employed for diagnostic purposes. Various forms of tubes and speculua were used to aid the senses in examining the obscure parts of the body but greater stress was laid on the art of using the unaided senses to the best advantage. The pulse was a

special study—though at a later period its value was greatly exaggerated. Many works were written by later authors on this subject and very great importance was attached to the speed, rhythm, volume and compressibility of the pulse for determining the state of the three cardinal principles—Vayu, Pitta and Kapha—and the “samata” (auto-toxication) which, according to the Ayurvedists, manifest itself in the fulness of the pulse. Even now, every Ayurvedic physician worthy of the title is expected to understand this subject thoroughly. The examination of the urine, particularly the determination of its physical characters and specific gravity was done by simple methods and considered necessary in most cases. The infectious nature, even the bacterial origin, of certain diseases appears to have been understood. Such diseases as “various fevers, leprosy and skin diseases, Tuberculosis, Conjunctivitis, and various other diseases that come in epidemic form like Cholera, Plague, etc., were known as ‘capable of passing from one to another by contact, breath, scraps of food etc.’ It is remarkable that although no mention of the microscope or similar magnifying instruments is found, some organisms “invisible to the naked eye” have been clearly described by the ancient authors.

The principles of treatment recommended in Ayurvedic works however are based mainly on the *Tridosha Theory*—the *sine qua non* of proper treatment being the clear understanding of the pathology based on this theory. The organic changes were also taken into account to a certain extent. The physician is enjoined to determine “the cause and the seat of the disease, the meaning of the symptoms, the age and habit and the temperament of the patient and the influence of the season of the year on the system.”

THE DECLINE OF AYURVEDA.

The decline of Ayurveda began about 2,000 years ago with the great misfortunes that befell India. First came the depredations of the Scythians, then of the Huns and then the civil wars among the Hindu and the Buddhist Kings. Then followed the ruthless invasions by Mahomedans in Northern India and by the Portuguese and the Dutch in Southern India. They all came and carried things before them by fire and sword. It is a wonder how so much of Indian glory has survived these shocks. While the glories of Egypt, Greece and Rome exist only in their ruins, mummies and pyramids, the glory of India

survives in the valuable literature that has been still left to us by our forefathers as a great legacy.

Ayurvedic lore which grew fast at one time through the commentaries and the supplements that were written on ancient works gave us a volume of literature that was many times what it is now. You all know how the Mohomedan invasions destroyed the greater part of Hindu literature. South India has been saved to some extent by her geographical conditions, that is why you have still the possibility of getting back some of the ancient Ayurvedic works from South India. It is, however, necessary that a great all-India search for ancient Ayurvedic works should be taken up in an organized manner and without delay.

EFFECT OF FOREIGN ADVENT.

Thus came the great decline of Ayurveda, in the wake of the Mahomedan rule. During this period the Unani system grew under the protection and subsidy of the State. This system, as has been admitted, by even such recent authorities on Unani Medicine as the late Hakim Ajmal Khan, is based mainly on Ayurveda. It absorbed many things which characterised Ayurveda in her glorious days. Take for instance the group of eight rare drugs known as *Astha-varga*. Ayurvedic physicians during the last 300 years thought that all traces of these drugs were lost. It struck me one day it could not be so; and I suspected they must be hidden in the Unani pharmacopœia. I tried to search out these drugs and succeeded in identifying four out of these drugs by their characteristics described in Ayurveda even though they had been christened with Mahomedan names. Subsequently I found their original habitat in 'Moranga Desha' of Nepal. This shows how the Mahomedans absorbed a lot of valuable material from Ayurvedic Materia Medica just as the British Pharmacopœia is now enriching her treasury by indigenous drugs without acknowledging their debt to Ayurveda.

THE RENAISSANCE.

We must congratulate ourselves, however, on the fact that the *renaissance* has now begun. We are gradually looking back into the dim vistas of the past and trying to realise how great India was in ancient days and we are unearthing old treasures. We are re-conquering our lost grounds slowly but

steadily. Some of us say in a desperate mood what is the use of talking of our past glory when we are so fallen and miserable now? The reply to them is—a nation that cannot look back to its great past cannot look forward to its future with confidence. A nation that has a great past can easily hope to achieve great things in the future. We must not forget that maxim. The Ayurvedic physicians have always been progressive in the days of her glorious past; and it is only during the last two or three hundred years that they have not been—could not possibly be—progressive. This is due to their bad luck, their vicissitudes of fortune and indifference of the State. Now that the cultured section of our people are trying to apply their knowledge of different sciences to the better understanding of our ancient literature, it is quite likely that we shall regain much of our lost glory and add to it the best that the West can give us. Let not pessimism and inertia overtake our mind.

To my friends who are devoted to the Ayurvedic System, I venture to say plainly that they must not forget that contact with the West and application of scientific methods to our present-day Ayurveda would certainly enhance its value and raise its status in the eyes of the world. By all means they ought to keep the individuality of Ayurveda. But they must not be so timid as to shun the scientific methods and new facts found by Western physicians. That would be a fatal policy—a suicidal stubbornness on their part.

NEED FOR RESEARCH AND RENOVATION.

Now, I have told you something of the lost literature and of the necessity of replenishing it. There are two methods of colleagues doing this. One is to find out all that we have by searching for them in all manner of ways. The other is to write text-books to suit the modern requirements. The world is moving fast. Even the planets have changed their positions. Diseases have become modified in their symptoms, perhaps in their pathology too. We find new diseases coming into India and many old diseases disappearing or changing their phases. How can we get on with the times if we do not try to grapple with the new conditions with a fair and open mind? Even without this, we may be able to treat some diseases successfully. It has been said distinctly in Charaka that “even though one may not know the name of a disease, one can treat it on Ayurvedic

principles." But unless one knows what is going to happen in course of the disease, how one symptom will follow another, what is going to be the sequel of the disease, what the internal pathological changes are—one cannot be very successful in his treatment. We must therefore add to our literature by modifying and adapting all that is best in the West to our requirements. The sign of life is the assimilation of new material and such assimilation must come provided the Ayurvedists mean to survive as the fittest in their future struggle for life.

Appendix

List of the Ayurvedic Works by the Ancient Sages most of which are now missing—References to them are numerous in the Commentaries of old.

I. ON KAYA-CHIKITSA TANTRA

(Works on the Practice of Medicine.)

Agnibesha-Samhita

1. This work by Agnibesha, the chief disciple of Maharshi Atreya is considered as the greatest work of the Atreya School of Medicine. The modern Charaka-Samhita is identified with Agnibesha-Samhita but is really a compilation or renovated edition of that work by Maharshi Charaka (about 2500 years ago) and subsequently by the Kashmiri scholar Didhabala, according to clear admission in the text. Hence quotations of passages from Agnibesha-Samhita by Bejoya Rakshita, Shri Kanta Datta and other commentators are sometimes not found in the Charaka-Samhita. This no doubt points to the fact that either "Charaka-Samhita" is not Agnibesa-Samhita " or the book has undergone so much transformation due to revision and supplementation that in many places it does not bear out the original. Thus, it may safely be surmised that before the advent of Charaka, the original work of Agnibesha was in a frightfully mutilated condition and hence required a thorough revision and supplementing.

Bhela-Samhita

2. This is the second Samhita of the Atreya School of Medicine and quotations from it are found in the commentaries of Bejoya Rakshita, Shivadas and other annotators. This work has been found in an incomplete condition in the famous Library of Tanjore. The writer had the good-fortune of inspecting the original at Tanjore. The work has since been published in mutilated condition by the Calcutta University.

Jatu Karna Samhita

3. A book highly spoken of by the Atreya School but unfortunately now lost sight of. Profuse quotations from this book are to be found in the commentaries of Chakrapani, Bejoya Rakshita, Srikantha, Shivadasa, and others.

"Parasara Samhita" and "Ksharapani Samhita"

4—5. The last two of the six famous works. Quotations from these works are found not only in the commentaries of Bejoya Rakshita and Srikantha but also in that of Shivadasa who is a much later writer. So we may assume that this book was easily obtainable even in the time of Shivadasa and we have reasons to believe that the works are available in manuscripts.

Hareeta Samhita

6. This Samhita was available in the time of Chakrapani and Bejoya Rakshita but is now lost. The printed book which now-a-days passes by this name is not the original Hareeta Samhita because quotations from it by the above commentators are not found in it and the work is full of such mistakes as would be impossible in an ancient work of this kind.

Kharanada Samhita

7. Quotations from this work are found in the commentaries of Bejoya Rakshita, Hemadri, Aruna Dutta and other commentators. Quotations given in the commentary of Hemadri purport to be from Kharanada who is probably a different author.

Viswamitra Samhita

8. Is a very ancient work. Quotations from this Samhita occur in the commentaries of Charaka and Sushruta by Chakrapani as also in the commentary on Chakradatta by Shivadasa.

Atri Samhita

9. Opinions are divided as to whether this Samhita belongs to an ancient age or is of a more recent origin. Its antiquity is doubted as the ancient writers have not made any reference to this book. It is said that a big volume of this name is available in the Punjab.

Kapila Tantra & Gautama Samhita

10—11. Quotations from these books are found in the commentaries on Sushruta and Nidana.

II. SHALYA TANTRA**Aupadhenaba Tantra and Aurabhra Tantra**

(Works on Surgery.)

12—13. Nothing remains of these two works except their names mentioned in Sushruta Samhita. Quotations from them are rare. References to these works however occur in Dallana's commentary on Sushruta.

Sushruta Tantra or Briddha Sushruta

14. Briddha Sushruta is the original of the existing Sushruta Samhita while a certain section of Vaidyas sees no difference between the two. The latter view cannot stand, as texts from Briddha Sushruta quoted by commentators are not always found in the existing Sushruta. Shivadasa, the commentator of Chakrapani has quoted from Briddha Sushruta extensively. It is evident therefore that this Tantra was not obsolete even in his time (about 500 years ago).

Paushkalabata Tantra

15. Quotations from this are found in Chakrapani's commentary on Sushruta.

Baitarana Tantra

16. Stanzas from this book occur in Dallana and Chakrapani's commentaries. That commentators have made extensive quotations from it on subjects which are not treated or even mentioned in Sushruta leads us to conclude that this Tantra was more comprehensive than Sushruta.

Bhoja Tantra or Bhoja Samhita

17. Commentators have freely quoted from this book on subjects which are at once varied and new. We may therefore conclude that this Tantra was also a very comprehensive work. In his commentary on Sushruta, Dallana says, that Maharshi Bhoja was contemporary to Sushruta. His name is also mentioned in Sushruta. Consequently it cannot be a production of Bhoja Raj, the king of Dhar. Moreover books like Raja Martanda, compiled by Bhoja Raj are known to belong to a considerably later date.

Kara-Biryya Tantra

18. Very few extracts from this work occur in commentaries, hence it may be inferred that the book was almost obsolete during the time of the commentators. The reference to the author however occurs in Sushruta.

Gopura-Rakshita Tantra

19. It is said that a Tantra of this name existed at one time though there is no conclusive proof of its existence. Quotations from this work are seldom met with in the commentaries. Many are of opinion that Gopura and Rakshita are two different persons and contemporaries of Sushruta (as mentioned in Sushruta) and each of them compiled a Tantra.

Bhaluki Tantra

20. As mentioned before, Bhela-Samhita and Bhaluki Samhita are two different books and quotations from the latter are come across in the commentaries of Dallana, Bejoy and Sri Kantha. From a study of the description of surgical instruments, quoted by Chakrapani, it seems that Bhaluki Tantra was one of the most important works on surgery.

III. SHALAKYA TANTRA**Videha Tantra**

(Works on Diseases of Eye, Ear, Nose and Throat.)

21. This work, compiled by the king of Videha, forms the most important surgical work on the above subject, and is the principal foundation upon which the section of Sushruta dealing with diseases of the Eye, Ear, Nose and Throat was written, according to Sushruta's own admission. Passages from this work have been freely quoted by Dallana, Bejoya Rakshita, Sri Kantha and other commentators. Bejoya Rakshita has made frequent quotations of passages from this work dealing on fever, digestive disturbances and jaundice, etc. Evidently therefore this book was dealt not only with a special subject but was a comprehensive and complete work as Sushruta itself.

Many are of opinion that Nimi and the king of Videha are one and same person; but this is not true. We find Dallana and Sri Kantha Dutta quoting from both Nimi and Videha on the same subject. We are rather inclined to believe that this Tantra is the work of the great sage, Rajarshi Janaka, from a phrase “जनको वैदेह” which occurs in Charaka.

Nimi Tantra

22. As mentioned before, Nimi Tantra appears to be an independent work, quite distinct from the Videha Tantra. As quotations from this work occur in Sri Kantha's commentary, it is reasonable to suppose that this work was obtainable even in his time.

Kankayan Tantra

23. We get references of this work in Charaka as well as in Dallana's commentaries, though, to our knowledge, quotations from this work are rare in other works now extant.

Gargya Tantra and Galova Tantra

24—25. Mention only is made of these works in the commentaries of Dallana in the section on surgery.

Shounaka Tantra

26. A very old work extracts from which occur in Dallana and Sri Kantha's commentaries.

Shaunaka Tantra

27. Quoted by Dallana and Chakrapani. This author is mentioned by even Charaka and Sushruta. But passages from it on foetal development as they occur in Charaka and Sushruta are self-contradictory. It is likely that Shaunaka Tantra referred to by Charaka was not the same as mentioned by Sushruta, but this contradiction is only apparent as Charaka calls him the Shaunaka of Madra country. Passages are also quoted in Dallana's commentary which are ascribed to Shaunaka of Madra. From a study of the passages, as found in Dallana and Chakrapani we are inclined to believe that Shaunaka Tantra dealt not only with surgery but also on Anatomy and Materia Medica.

Many are of opinion that the author of the Shaunaka Samhita of the Atharva Vedas is also the author of the Shaunaka Tantra. This view is not tenable. The former Rishi belonged to a comparatively earlier date. In ancient times there were many Rishis bearing the same name; hence similarity of names cannot be entirely depended upon to arrive at a definite conclusion.

Karala Tantra

28. Dallana refers to the author of this work—"Karala Bhatta." We cannot definitely state whether he was a Rishi, as no Rishi is found with the surname "Bhatta." According to Dallana and Sri Kantha, etc., this book also belonged to a very ancient period.

Chakshushya-Tantra

29. Also referred to as "Chakshushyena Tantra." We get some idea of this book in the commentary of Sri Kantha Datta.

Krishnatreya Tantra

30. Some say that Punarvashu Atreya is the author of this Tantra, which is not correct. From a study of the extracts in the commentaries of Srikantha and Shivadas, we are informed that Krishnatreya, the author of this Tantra and Atreya are two different persons.

IV, BHUTA TANTRA

(Works on Mental Diseases.)

At one time this branch of Ayurveda was in a flourishing condition,

but now it seems to be completely lost, so much so that there is no mention of a single special work on this subject in the commentaries.

At present the following references constitute the basis of the study of Mental Diseases.

- (1) A chapter on the Prevention of Mental Diseases in Sushruta (Uttaratantra—Chap. 6).
- (2) A chapter on the Treatment of insanity in Charaka (Chikitsashasthan—Chap. 8).
- (3) A chapter on the Treatment and Prevention of Mental Diseases in Vagbhata (Uttar—Chap. 4-5).

Though Sushruta and Vagbhata have dealt with obsessions and mental diseases separately, Charaka has included it under the heading of Insanity. Even commentators dating thousand years back had nothing to say about this science. We shall not be therefore far from the truth if we say that this science was lost and merged in ignorance and superstition at a very early age. Charaka has not only included obsessions and mental aberration under insanity but has also prescribed identical treatment for them. In ancient times, therefore, mental diseases were known as Bhuta-Vidya.

V. KAUMARA BHRITYYA

(Works on the Diseases of Children).

Jivak Tantra, Parbatak Tantra, Bandhak Tantra

31-33. It seems that many Tantras on this subject are lost. We give here what we have been able to glean about these books.

In his commentary on the *Uttaratantra* of Sushruta, Dallana mentions the names of Jivak, Parbatak, and Bandhak. It seems that at one time, their works were highly valued.

It is said that these authors were Buddhist monks. Of them mention is made in Buddhist history. Jivak, the Buddhist physician, is known there as "Jibaka-Kumara-bhachhiya." He was a disciple of the Buddhist monk Atreya and was physician to Lord Buddha and the Buddhist Emperor Bimbisara.

A consensus of opinion says that the monk Atreya (Bhikshu Atreya) mentioned by Charaka, is the same person as Atreya, the Buddhist monk. But in one place, Charaka mentions that the great sages Bashistha, Viswamitra, Bharadwaj, Atreya and others met in an assembly with the monk (Vikshu) Atreya at a place near the Himalayas. Since these Rishis belonged to a very ancient time, it is impossible that the person mentioned in Charaka as Atreya is the same as the Buddhist monk of the same name.

Chakrapani quotes from "Kaumarabhritya Tantra" in his commentary on this section of Sushruta, but we have been unable to trace the author of this Tantra.

Hiranakshya Tantra

34. From what we gather from the Extracts from this book quoted by Srikantha Datta, it seems this work mainly dealt with the Diseases of Children.

Sushruta has described the diseases of children in not less than twelve chapters in his Uttaratantra; and this tempts us to believe that at one time this branch of Ayurveda was a vast and exhaustive one.

We must mention here that Midwifery is not included in this branch as supposed by some people. In ancient Vaidic literature, they included Anatomy and Midwifery in Surgery. Gynecology however was dealt with separately. At the end of the chapter on Prolapsus Uteri in Sushruta the following passage occurs,—“Thus ends the section Uttaratantra of Kaumarabhritya.” This leads us to suppose that female diseases were sometimes included in the treatment of diseases of children.

VI. AGADA TANTRA

(Works on Toxicology).

Mention has already been made that the book dealing with various kinds of poisons, was known as *Agadatantra* though at present, these tantras and Samhitas are mostly extant. Only a chapter on Agada-tantra is devoted respectively in the Chikitsasthanam (Chap. 13) of Charaka and the Kalpasthanam of Sushruta. Following is a list of books on Toxicology which can be traced even to the present day.

Kashyapa Samhita

35. Mahabharata says that a Rishi, Kashyapa by name, was coming to King Parikshit to treat him for snake-bite, but was dissuaded on the way to do so by Takshaka. Quotations from this Tantra occur in the commentaries of Dallana, Chakrapani, and Srikantha. Some are of opinion that Kashyapa Tantra is a book on the Practice of Medicine, while others say that it mainly concerned itself with the discourse of Mahabharata and on examining the passages quoted from it by different commentators, we find it to be a work on Toxicology.

Alambayana Samhita

36. In his commentary on Toxicology, Srikantha gives passages from this work.

Usanah Samhita

37. According to the ancient Vaid, it is a work on toxicology. Kautilya seems to have mainly based his remarks on this samhita when he describes, in his "Arthashastra" the various cures for poisoning and the post-mortem examinations.

Saunaka Samhita

38. This work on Toxicology was formerly translated by the Yavanas in their own language and was afterwards discovered by the famous German scholar, Prof. Muller. Interested readers are referred to Dr. P. C. Roy's History of Hindu Chemistry Vol. I. (Introduction CXII.) for further information on the subject.

Lattiyana Samhita

39. Passages from this occur in Dallana's Commentary.

VII. RASAYANA TANTRA

(Works on the Methods of attaining Rejuvenation, and establishing age and Longevity).

Medicines and remedies for the cure of fever are not found anywhere in Ayurveda except in Rasayana Tantra (Chemistry). In the Aryan and Budhistic periods, this Rasayan Tantra made marvellous progress. Some say that the medicines prescribed by Rishis consisted only of vegetables, no mention being made of iron and other metals, but this view does not stand to reason. Rasayana Tantra is one of the principal branches of Ayurveda. Sushruta used iron, shilajatu, honey, etc. and Charaka mercury, iron and various other metals. But in the Aryan era their uses were occasional, whereas in the Budhist era the use of mercury and other minerals as chemical and medicines were very frequent, and was dealt separately in a book called "Rasa-Shastra." But in reality this "Rasa-shastra" was not outside the fold of Ayurveda. These books were classified under two heads according as they were Aryan and non-Aryan. We give here below a list of books on Chemistry which are so far known to us:

Patanjali Tantra

40. Extensively quoted by the commentators in their respective commentaries. Chakrapani has made extracts from this Tantra on the administration of iron.

* The English term of "Ashu-Mritak Pariksha", is Post-mortem Examination. What is known as the Medical Jurisprudence of the present day was perhaps known in Ayurveda as "Byabahara Ayurveda." All these were included in Usanah Samhita. For further information readers are requested to refer to 'Kanta-Sodhan' chapter of Kautilya's Arthashastra (Political Economy).

Byari Tantra, Bashista Tantra and Mandyavya Tantra

41-43. These three works date from a very ancient time, and principally deal on "Rasa Tantra" (Chemistry). We find the names of Byari in the "RASA-RATNA-SAMUCHCHAYAYA" where a list of the votaries of this science is appended.

Nagarjuna Tantra

44. Many opine that this Tantra comes from the pen of the august sage Nagarjuna while others assert that this is a production of the Buddhist monk Nagarjuna. Mention is made of Rishi Nagarjuna in "SANGRAHA" of Chakrapani and of Acharjya Nagarjuna in a stone pillar at Pataliputra. As Pataliputra was a great centre of Buddhism, it stands to reason that the Acharjya Nagarjuna mentioned in the stone pillar was a Buddhist priest. But as we have already said similarity of names is not the surest test of an identity.

Kaksha-Putra Tantra and Arogya Manjari

45. Both are works by Nagarjuna. Bejoya Rakshita quotes from Arogya Manjari in his commentary on Nidan (Ayurvedic Pathology).

VIII. BAJIKARANA TANTRA

(Works on Sexual Philosophy).

We are not in a position to ascertain how much our ancestors advanced in this branch of medical science. Even our commentators have found nothing to quote from these Samhitas: so it seems these works were completely lost at least a thousand years ago. But two thousand years back, these works on sexual philosophy were not lost. Batshayana in his "*Kamashastra*" (A treatise on Sexual Philosophy) makes mention of Aupanishadic treatment and processes for Sexual Invigoration. This book also mentions that Nandi, the companion of Mahadeva, compiled a book on Sexual Philosophy (Kama-Shastra) which covered one thousand chapters, was further abbreviated and divided into five-hundred chapters by Shetaketu, son of Uddaloka. Then *Panchal*, son of *Babhru*, took up the work, and further condensed and summarised it, and classified into seven parts. Subsequently, seven Rishis, named *Dattak*, *Charayana*, *Subarnava*, *Ghotakamukha*, *Gonarda*, *Gonikaputra* and *Kuchumer* developed, improved and published the seven parts separately and independently of each other. From all this, we may conclude what was written by ancient Rishis, the authors of *Kamashastra*, as Aupanishadic section, became subsequently known as *Baji-Karana Tantra* in *Ayurveda*.

Kuchumar Tantra

46. One of the most important works on Sexual Philosophy. Batshyayana in his Kamashastra states that this ancient book was at one time a most valued work. Both the "Aupanishadic Adhikar" sections of the Kamashastra of Shetaketu and Panchal were at one time two famous works on "Bajikarana Tantra." Some people say that Batshyayana is the other name of Chanakya or Kautilya, the great minister of Chandra Gupta while others hold him as a "Rishi." Whatever it may be, it is beyond doubt that Batshyayana existed more than two thousand years ago. Consequently therefore the Tantras of Shetketu and Panchal belonged to an even earlier date.

Fragments of these Tantras, which are not lost, are now included in the second chapter of Chikitsashasthanam of Sushruta.

Besides these, the following books are also mentioned:—

(a) AGASTYA SAMHITA.—Maharshi Agastya is said to be the author of this Samhita. According to Bangasen, he mainly depended on this Samhita for the compilation of his "Sangraha."

(b) KAUPALIKA TANTRA.—This is from the pen of Kaupalika and seems mainly to deal in Surgery.



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Prof. VANAMALI VEDANTATIRTHA, M.A.,

AT

*The Vedic Section of the Indian Cultural Conference,
First Session, Calcutta, 1936*

Ladies and Gentlemen,

I was astonished when our worthy secretary, Mr. Satis Chandra Seal, approached me with the request that I should preside over the Vedic Section of the first session of the Indian Cultural Conference. I frankly told him, what again I tell you now, that I had never been a student of the *Vedas*. But Mr. Seal would have no declining, he perhaps knew that for years I have been thinking and working for the revival of Sanskrit learning and culture and that the *Vedas* have always occupied a central place in my thoughts. Moreover, I am one of the oldest Sanskritists available in Calcutta and as we are all more or less *Sudras* (i.e., men without much real light and initiative) it is not strange that seniority amongst us is often determined by age.

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः ।

वैश्यानां धान्य-धनतः शूद्राणामेव जन्मतः ॥

(Manu II. 155).

If we were worthy descendents of the *rishis*, we would have stuck to dictum योऽनूचानः स नो महान् (Manu II. 154), and elected one of the younger *Veda-scholars*, some of whom are fortunately present here to-day to guide our deliberations.

I was painfully reminding you that we were more or less *Sudras*. Our friend Mahamahopadhyaya Pandit Vidhu

Sekhar Bhattacharyya Sastri would derive the word **सूद्र** from **सुद्र**. Whether this derivation is correct according to the accepted canons of current philology is more than what I know. But one thing is certain, the *Sudra* was a very small man; his position in society was not enviable. Are not we, the Indian researchers, generally held to be very small men? And is not this evaluation of our activity generally correct? Has not our scholarly activity in the domain of the Vedas, for the last one hundred years, been very meagre? Have not we been content to be in the leading strings of foreign savants? In the matter of research and study, India must learn to stand on her own legs: she must become **आत्मस्थ** (self-reliant). The wonderful apparatus of critical study accumulated by foreign intelligence and industry should be fully utilized by us: but it should never be allowed to over-master us. We should wholeheartedly welcome light from whatever direction it comes; but we should *ourselves* determine whether what is called 'light' is real illumination. If the Curtural Conference and the Indian Research Institute at its back may contribute something to the result, they will amply have justified their existence. I have been led to speak of methods of Vedic study and research. There is an old saying which might well be taken to be our motto.

इतिहास-पुराणाभ्यां वेदं समुपवृंहयेत् ।

बिभेत्यल्प-भृताद्धे दो मामयं प्रहरिष्यति ॥

You have to be very learned: you must not be **अल्पभृत्**. Begin your study of the Vedas early, but go on accumulating material throughout your life, try to be **बहुभृत्**. Thus, e.g., our interpretation of the Vedas ought to take account of the excavations at Mohenjodaro; of the philological laws and affinities discovered by a study of Zend and of ancient Greek, Latin, and German etc., of the anthropological and psychical knowledge which is growing from day to day. The old traditions and histories primarily of India and secondarily of other countries, the religious teachings embodied in the epics (**इतिहास**) should be utilized for imparting life to our Vedic studies. Direct interpretations of the Vedas contained in books called *Brahmanas* and in *Yaska's Nirukta* and in Sayana, Gunavisnu and Halayudha, in Sakandaswami's (partly published in Madras) and other unpublished commentaries as well as the commentaries of modern Euro-American Scholars should all be reverently studied. The unconscious but nevertheless real tendency in most of us to regard

everything European as superior to everything Indian is natural in the intellectuals of a subject people. But naturalness is not an invariable mark of usefulness and truth. We must nip this vicious anti-Indian bias in the bud. We must start with love and reverence for the interpretations given by our own people. There is an old tradition that *Vedic mantras* have more meanings than one. In my college days, I heard this from a most remarkable scholar who was a great *grihastha sadhu*, I mean the celebrated author of the *Arya-sastra-pradipa*, the late Sadhu Sasi Bhusan Sanyal. His overflowing love, his unflinching devotion to truth, his living faith in the ideal life and his earnestness in all that he said and did leave no doubt in my mind that he believed this to be true. It is well-known that Yaska has noticed double meanings of many Vedic stanzas. Besides the ऐतिहासिक and नैल्क sides, there were distinct Yaugic and philosophic sides of many *mantras*. This is indisputable.

There is no binding that we must accept Sayana or Geldner as our ultimate authority. Every honest endeavour to interpret the *Vedas* should be welcome. To take an example, we may disagree with many interpretations of the *Vedas* published by the late pandits Durgadas Lahiri and Umeshchandra Gupta; and we may be quite positive that the former's interpretation of *Sayana* is sometimes wrong, but that does not lead to the conclusion that their endeavour is anything but legitimate and praiseworthy. The one condition of correct Vedic interpretation is love, honesty and unceasing labour. The *mantra-brahmana* must be studied in their entirety and every consistent explanation should be welcome, be it a *yogic*, *adhyatmic*, historical, agricultural or geological. Truth and love and learning (बहुभुत्त्व) are the prime requisites of Vedic exegesis.

Who are the *adhikarins* of Vedic study and Vedic interpretation? I tell you a true story, and this is the answer vouchsafed by the spirit of *Vaidika* India. *Sadhu* Sasibhusan Sanyal, in his younger days lived in Benares and used to go to a *Sannyasin* to study the *Vedas*. A Moslem *ekkawala* used to take him to the place of the *Sannyasin*. When the Swamiji gave lessons to young Sanyal, the *ekkawala* would remain in concealment near the fence and hear the *Vedas*. The Swamiji noticed this and through his pupil Sasibhusan asked the *ekkawala* not to be in hearing distance. The *ekkawala* left. The

next day also the man wanted to hear the *Vedas* and was again asked to leave. Finally he offered to take Sasibhushan to the Swamiji without any hire, if he would but allow him to hear the *Vedas*. When the Swamiji heard this, he permitted the non-Hindu *ekkawala* to listen to the holy *Veda*. The man had love for the *Veda* and he was prepared to make sacrifices for it. These two, then, constitute the real passport to Vedic study and research. Ask yourself "Do I love the *Veda*? Am I prepared to make sacrifices for the *Veda*? or am I a mere *Veda-vikrayin* (seller of *Veda*) condemned in the scriptures?"

Historically, the *Veda* is the root not only of the *Hindu dharma* i.e., of Hindu law and customs, of Hindu morals and religion, but also of Hindu philosophy, poetry and art. It behoves us to study it lovingly, assiduously and honestly.

The *Veda* consists of मन्त्र and ब्राह्मण. Most mantras, whether they are verses or prose pieces, pre-suppose the existence of some kind of ritual i.e., some *yajna* or religious ceremony called श्रौत and गृह्य rituals. These rituals had to be performed according to certain norms or rules. These norms or rules, expressed in language is what is called *brahmana*. In this sense, the *brahmanas* are not later than the majority of the mantras: they are of equal age; nay sometimes a *brahmana* might be earlier than some *mantras* used in the ceremony prescribed in the same *brahmana*, for new *mantras* may be added to old ceremonies and just as old *mantras* may be requisitioned for new rituals: both these courses are possible and both these processes did actually take place. Who would study the rituals and sacrifices in detail and try to ascertain which *mantras* belonged to them originally and which are later admissions?

The language of these rules or norm was gradually modernised, just as in the present day we have rules of श्राद्ध (*Sradha*) in Bengali verse. In my youth I learned these rules from the Sanskrit verses of *Raghunandana* beginning with "श्राद्धाहे दन्तकाष्ठस्य व्यासः ज्ञानं तथोपसि" Long long before *Raghunandana*, these rules were learned from the *sraddha sutras* of rishis such as Gobhila. The rules are fundamentally the same in all these, but the language of the rules has changed and some new rules and details have entered into the rites and some older rules and details have been given up. This process must have occurred to many domestic and *srauta* rites. Thus it is

but reasonable to expect the introduction of an element of modernity in the language of the books called *brahmanas*.

The books which we call *Satapatha brahmana*, *Aitareya brahmana*, *Tandya Mahabrahmana* etc., are undoubtedly more modern than most of the *mantras* found in the current *Vedas*, *Brahmanas* and *Sutras*. It must not be forgotten that *mantras* were composed in both prose and verse and that many prose *mantras*, sometimes consisting of only a few words, are not younger than the oldest verse *mantras* of *Rig-* and *Atharva vedas*. The rules and details of rites contained in the *brahmanas* are as old as the *mantras*: the language of the former changed from time to time, while the language of the latter remained more or less the same. The arrangement of the sounds in a *mantra* was believed to be sacred: only a particular *आनुपूर्वी* was supposed to be efficacious. Thus 'अग्निमीले पुरोहितम्' is the right *mantra*, not 'ईले पुरोहितमग्निम्'. Thus the language of the *mantras* has not generally been modernized: the language of the *brahmanas* had to be understood by the priests and were therefore changed in subsequent ages. The original *brahmanas* were as old as *mantras*: in fact the two existed as parts one undivided whole, and मन्त्रब्राह्मणयोर्वेदनामधेयम् is literally correct in this sense.

Vedic religion recognises the worship of many beings; these many beings were regarded as *one* even in the earliest parts of Vedic literature: that is how the matter appeared to the ancient seers and that is what appears to be the correct view.

This recognition of many objects of worship for the followers of the same religion and culture lead to a spirit of toleration and it is due to its Vedic origin, that Hinduism has always been so tolerant. Toleration of all earnest endeavours after an ideal life: that is the distinguishing mark of Hinduism. एकं सद् विप्रा बहुधा वदन्ति, सर्वं नमस्कारः केशवं प्रतिगच्छति । नृणामेको ऽम्यस्त्वमसि पयसामर्णव इव all mean the same thing. Federation of religions'—taking religion in the narrower accepted sense—'Federation of Religions' was an ideal early reached, practised, and preached in India. Cannot we say that the better minds of all countries are tending towards the same ideal, which is the same thing as saying that they are all becoming Hindus in their outlook on life?

A result of the tolerant spirit in religious thought and doctrine was the growth and development of numerous philosophies, the depth of whose thought, the subtlety of whose expression, and the truth of whose appeal have extracted the admiration of scholars of all countries. Freedom lead to growth and real achievement. No freedom, no achievement. Our philosophy is the direct outcome of the *Vaidika* spirit. It was the *Vaidika* spirit of toleration that has made it possible for India to be the home of so many religions, of Hinduism, Jainism, Buddhism, Zoroastrianism, Christianity, Muhamadanism, Brahmaism.

The problem of unity and co-operation of all religions has not been solved in any country. Even in highly civilized countries professing one religion, the divergent sects often quarrel, and consequent religious riots are not entirely occurrences of a past generation. But in India religious toleration was taught as a duty from a very early age, and it is not for nothing that the Christians, and the Parsis could find a secure home in Hindu India. The world has need of this *Vaidika* spirit of toleration and notwithstanding all appearances to the contrary, it may be confidently hoped that India would show to the world that followers of divergent religions might live in amity and concord in the same country without cutting each other's throats.. The *Vaidika* spirit of toleration could be temporarily suppressed by adverse circumstances, but it could never be killed on the sacred soil of *Bharatavarsha*. It is bound to triumph not only in India—but in the whole World: that day may be distant, but that day would come.

Excerpts from the
PRESIDENTIAL ADDRESS

OF

Rai Bahadur RAMA PRASAD CHANDA, B.A., F.A., S.B.

AT

*The Indian History & Culture Section of the Indian
Cultural Conference, First Session, Calcutta, 1936*

We are living through a period of rapid changes. Our ancient civilization has been suddenly called upon to adapt itself to western democratic institutions. The champions of progress on western lines are anxious to modify the structure of our religions and social institutions at almost a moment's notice to establish the reign of equality and unity all round. But the hoary structure of the Hindu civilization refuses to be remodelled so quickly. This is exasperating to the reformers who think that a few old world customs only stand in the way of millennium in India. In a fit of passion they call these customs and institutions relics of ancient tyranny and barbarism. This condemnation that cannot mend matters instead of promoting unity, promotes communal dissensions. If the evils that are resulting from the activities of the reformers are to be avoided and their object gained, their method should be changed. The present method is to declare inconvenient customs and institutions blots on the fabric of Hindu civilization and then apply remedies manufactured in Europe to remove them. But as the manufacturers of the remedies applied were ignorant of the chemical composition of the blots, the remedies not only fail to produce the desired results, but do harm to the main fabric by their corrosive action. The method that I venture to recommend for gaining the same end is the historical method. Instead of condemning the inconvenient customs, let us trace their history; find out how they came to be where they are; whether they served any useful purpose in the past; whether they have outgrown

their utility. If these questions are rightly answered, it will be easier to remove the customs without doing any harm to the main fabric of civilization and without neutralizing the action of the old forces of cohesion than the application of foreign remedies. Research institutes and cultural conferences like the present one should undertake the investigation of such questions. Our so-called inglorious past is now attracting more attention than our glorious past; and it behoves all who are interested in the past, present, and future of this country to investigate this aspect of our past history.

One of the legacies of the past that, in the opinion of the most patriotic and self-sacrificing citizens of India, are blocking progress in the present is the rigid caste-code, and I shall deal with its history briefly. I shall take the post-Rigvedic Period as the starting point. In the *Brahmana* portions of the Vedas including the prose *Upanishads* incorporated in them we have good materials for reconstructing the social history of this period. Vedic India then extended from the Eastern Punjab to Northern Bihar. Then there were of course the four castes and the so-called mixed castes. But they more resembled social classes than castes in the modern sense, because the caste-code was lax. Non-Brahmans, including sons of slave girls, could then get themselves promoted to the rank of Brahmans. In a Vedic text it is said that gifts should be given, not only to Brahmans who are of pure *Rishi* descent, but also to Brahmans who are not of pure *Rishi* descent. There was no untouchability in Vedic India in the modern sense of the term. Chiefs belonging to the *Nishada* tribes akin to the hill-tribes of the Central Indian tableland could perform sacrifice with the help of Brahman priests, and Brahman sacrificers were required to spend some time among the *Nishadas*, eating their food.

But when from Vedic literature we turn to existing *Sutras*, such as the *Dharmasutras* of Gautama Apastambha, and Baudhayana, and the *Mimamsa sutras* of Jaimini and the *Vedanta sutras* of Badarayana, we find the caste rules quite rigid.

In the *Dharmasutras* there is an all-round stiffening of the caste-code. This change amounts to a social revolution. For explaining this revolution, we should take into consideration certain circumstances revealed by the *sutras*:—(1) In the

Dharmasutras of Baudhayana, we find the inhabitants of the Vedic midland, roughly corresponding to the *Madhyadesa* of Manu, not only in contact with the outlying countries of Northern India, but also with *Dakshinatyā*, Southern India. Gautama in his *Dharmasutra* first names the *Yavanas* or Ionean Greeks with whom the Indians came into contact after the conquest of Western Punjab and Sind by the Achaemenian kings of Persia early in the 5th century B. C.

2. The early *sutras* reveal a religious revolution. In the *Brahmana* texts of the Vedas it is provided that one should perform the new moon and the full moon sacrifices and the *Agnishtoma* throughout life. But in the *Dharmasutras*, herein following the *Upanishades*, it is provided that after marrying and living as a householder for sometime one should retire either as a *Vanaprastha*, hermit in the forest, or a *Bhikshu*, wandering religious mendicant. The authors of the *Dharmasutras* oppose this renunciation of household life and the abandonment of Vedic sacrifices.

3. The rise of Jainism, Buddhism, and other anti-Brahmanic religions.

4. Probably also the rise of religions of *Bhakti* like Saivism, Vaishnavism, and Saktism.

The rise of these rival religions that threatened to supersede the Vedic religion and produce contamination of culture as a result of contact with alien cultures, must have greatly alarmed the proud descendants of the *Rishis* and led them to devise means to prevent the mixture of blood and anything of cultures. Hence followed rules prohibiting intermarriage, physical touch, and even sight. In the early post-Vedic period it was quite natural for the Brahmans to do so in self-defence, but this stiffening of the caste-code did not enable them to maintain the purity of blood and keep alive the Vedic religion for long, though it delayed the fall of Brahmanism for centuries. But now the religion of the Vedic sacrifices is a thing of the past, and physically the Brahmans of the different provinces of India vary widely. So the existence of untouchability is no longer justifiable.



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The Secretary of State for India,
Patron of The Indian Research Institute, Calcutta.



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The Viceroy and Governor-General of India.
Patron of The Indian Research Institute, Calcutta.



HIS HIGHNESS THE MAHARAJA SIR SHRI HARISINGHIJI BAHADUR, K. C. I. E.
Maharaja of Jammu and Kashmir.
Patron of The Indian Research Institute, Calcutta.



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Zamindar of Sherpur,
Patron of The Indian Research Institute, Calcutta.



KUMAR JITENDRO MULICK.

Marble Palace, Calcutta.

Patron of The Indian Research Institute, Calcutta.

**Address of the Hon'ble Justice Sir Manmatha Nath
Mukerji Kt., M.A., B.L., the President of the
Indian Research Institute on the occasion
of the First General Meeting, held
on the 9th April, 1936.**

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LADIES AND GENTLEMEN,

This is a joyous occasion when we are assembled at the first General Meeting of our Institute—the Indian Research Institute, to take stock of our work, I shall not say achievements, during the four years that have passed since its inception in 1932.

But our joy on this occasion is marred to a very large extent at the recollection, which we can never afford to ignore, of Sir Devaprasad Sarvadhikary to whom very largely, if not entirely, the Institute owes its origin, and who up to the last moments of his life was its best friend, philosopher and guide, and whom Providence has not permitted to be amongst us to-night to participate in the function. It was under his inspiration and with his incentive that the Institute began its useful work with a definite programme chalked out for its activities. It was he who courageously stood at its helm at all hours of its need and steered its course boldly and firmly in fair weather and and foul, never losing faith in the cause that the Institute stands for. So long as the Institute will live and function, it will always gratefully remember his parental love and care, but for which, it is no exaggeration to say, it would hardly have survived and certainly would not have been what it is to-day. May his hallowed memory continue to inspire us all and keep us steady as we advance and grow from more to more. We shall presently have on these walls a likeness of his to which we shall be able to turn our eyes whenever we shall have occasion to look for his counsel and guidance.

It is not possible for me within the short time at my disposal to give you an elaborate history of the Institute or to tell you how the idea of such an Institute originated. It will suffice for me to say that although the idea suggested itself in a younger mind, its history is very long and its root is very deep-seated. The dissemination of Indian Culture in all its varied branches on modern scientific lines is an indispensable necessity and this Institute exists and functions only to fulfil that necessity in some measure though very inadequate. It is thus in response to a categorical imperative that the promoters of this Institute met at some auspicious moment and forthwith inaugurated the whole thing in an obscure corner of this city. Just as a

river has its fountain-spring in some far away obscure valley where many streamlets meet and combine and then it widens as it flows down aiming only at the infinite, so in short may be realised the humble beginning and progress of this Institute, the further hopes of which depend mainly on the integrity, the earnestness and the zeal of its members and workers. But its success also rests no less on the response and co-operation of the public, particularly of the educated section of it. And we are proud to say that it has not failed to get a wide response and a hearty co-operation not only from all parts of Bengal and India, but from all parts of the globe.

The Institute has hardly completed four years of its life. Yet even during this short period of its existence, its achievements and its acquisitions are more than commendable. The first and foremost of all is the publication of its Journal the *Indian Culture* which was launched forth virtually as a substitute for the epoch-making Journal, the *Indian Antiquary*, since defunct. The name and fame of this Institute has spread far and wide by the publication of this Journal. And with just pride we may note that this cultural organ of the Institute has succeeded in attaining the eminence of the Journal which it wanted to replace. For the success that this Journal has achieved within the short span of the life it has lived, the Institute is mainly grateful to the munificence, the culture and the immense personal sacrifice of Dr. Bimala Churn Law, its patron and Vice-President. Dr. Law's help in some other costly publications of the Fine Arts and Archaeology Series must also be mentioned with gratitude. And his keen interest, as a true lover of wisdom, for the welfare of the Institute is an asset of which we are always gratefully proud.

Next I must mention the munificence of another great soul, Mr. Tulsi Chandra Goswami, whose generous donation of Rs. 3500/- has enabled the Institute to purchase a rare collection, estimated at about six times that value, for the benefit for the research scholars of the Institute. By this generous gift he has really rendered a great patriotic service of cultural renaissance to the country. I shall have the pleasure this evening of christening this collection as the "T. C. Goswami Collection". May he have occasion to render such similar noble services to the country in future.

Another generous friend of the Institute, Mr. Gopal Das Chowdhury, the philanthropic Zaminder of Sherpur, deserves our hearty thanks for kindly undertaking the printing at his own expenses of the *Buddhist Encyclopaedia* in Bengali and other treatises of Sanskrit and Pali Literature with Bengali translations some of which at the present moment are actually going through the Press.

I should now briefly present before you the aims and objects of the Institute and tell you how far we have achieved success in our mission. It was our young friend, Mr. Satis Chandra Seal, the Hony. General Secretary of the Institute who, before anybody else felt the urge of awakening a widespread interest in the magnificent cultural legacies and Sacred Literature of Ancient and Mediaeval India which are not appreciated in their true spirit by the general literate of the present day mainly because they are recorded in languages not easily intelligible to them. The Institute, founded with that object, wants to resuscitate Indian Culture and Literature in all its different branches and bring them out under fourteen or more groups with texts, commentaries, trilingual translations into English, Hindi and Bengali, and explanatory research notes. The different subjects broadly speaking are—(1) The Vedas, (2) Philosophy, (3) Smritis and Dharmasastras, (4) Tantras, (5) Jaina Literature, (6) Fine Arts and Archaeology, (7) Buddhism (9) Lexicon, (10) Zoroastrianism, (11) Indian Positive Sciences, (12) Ayurveda Literature, (13) General Sanskrit and (14) Research Studies. Of these Series of publications, it is at present carrying on publications of five different Series—(a) Vedic, (b) Buddhistic, (c) Lexicon, (d) Fine Arts and Archaeology and (e) Indian Positive Sciences. An encyclopaedic edition of the R̥gveda with various commentaries, critical notes and trilingual translations is in progress and five parts of the same have already been published. Six parts of the Bengali Encyclopaedia organised by the editor-in-chief, Prof. Amulya Charan Vidyabhusan, a renowned scholar and one of the main organisers of this Institute have already seen the light. And it is a self-apparent truth that when this work will be completed, it will be one of the greatest acquisitions to Bengali literature, and Prof. Vidyabhusan's name will go down to posterity as one of the greatest benefactors to that literature. Dr. B. M. Barua's Monographs—Barhut, Gaya and Buddha Gaya—which have been published under the Fine Arts and Archaeology Series have been great acquisitions in cultural literature. Prof. Barua is a great authority on Buddhistic Canon and on behalf of the Institute I express our gratitude to him for undertaking the editing of the Buddhistic Encyclopaedia and other Buddhistic treatises. Prof. Girija Prasanna Majumdar's work "Upavana Vinoda" which has been published as the first number of the Indian Positive Science Series bespeaks his great learning not only in the field of Botany but in our Ancient Literature on cognate Sciences.

Beside these publications, the Institute is also carrying on other activities to popularise our Culture and Wisdom, a full account of which will be found in the report of the Hony. General Secretary.

This in short, is an account of our work during the short period of a little over three years that we have passed through. But I must at the

same time admit some shortcomings in our work. One of these in particular is the unusual delay in the Vedic publications, which has been due to circumstances over which we had no control. I do hope however, that our generous subscribers will not mind it in view of the stupendous nature of the work and the limited resources at our command which always prove a serious handicap.

In this connection, I must say a few words in answer to a query that has sometimes been made. There are already in existence a few cultural bodies in India, the premier of which is the Asiatic Society of Bengal and and we have been from time to time asked wherein lies the necessity of organising and conducting a parallel Institution. I should say in answer in the first place, that the aims of this Institute are not exactly similar to those of other bodies, as may well be seen from the reports and its aims ; and secondly, that so vast are the treasures of our cultural heritage that those bodies have as yet been able to cope with but a very small portion of the work of unfolding them. Much yet remains to be done, and indeed there is enough scope for many institutions besides those that exist at the present day. In reality, the Institute is humbly endeavouring to supplement and not supplant the works of the existing sister Institutions. I appeal therefore to all such institutions for co-operation and assistance and I am able to give them the assurance that we shall on our part, be always ready to respond. It is gratifying to state in this connection that we are as a matter of fact getting full co-operation from many sister institutions all over the world.

We must now express our gratefulness to the Right Hon'ble the Marquess of Zetland and His Excellency Lord Willingdon for allowing us to associate their names with this Institute as its patrons. Our grateful thanks also go to the benevolent ruling Princes and to Seth Jugal Kisore Birla who have extended to us their patronage and support.

To unfold and propagate the glorious treasures of past India, for a proper understanding of the present, and for moulding a more glorious and creative future India, is a cause that needs no introduction nor commendation. There should be broadbasing of education for bringing about a real understanding between the Orient and the Occident through cultural fellowship. A synthesis of the spiritual and cultural heritage of India with the modern civilisation of the West can solve many a difficult problem. This Institute is unique of its kind, in that it has as its aim, the realisation of such an objective. But here we are only at the beginning. We want both scholars and money to have the desired success. We have approached the Government of India and the Government of Bengal for stretching their helping hands to us and I must not omit to thank my honourable friend Sir Nripendra

Nath Sircar. for the valued co-operation which he has unstintedly given us whenever and wherever it was asked for. I appeal also to the authorities of the Corporation of Calcutta to consider favourably the petition we have made to them for a capital grant and for allowing us to get a plot of land in some central place for a suitable building for our Institute.

Finally, I give you all our warmest thanks for all that you have done and will do for us for the advancement of the cause which the Institute stands for.

An Indian Cultural Conference will commence from to-morrow under the General Presidentship of Prof. D. R. Bhandarkar, who as an editor of our Journal the *Indian Culture* is rendering signal service to the Institute. His reputation as a great orientalist is unbounded. I am sorry that due to some unavoidable reasons, I shall not be able to attend the Conference, but I hope that they will be crowned with success under the guidance of my friend Dr. S. N. Dasgupta and of other great orientalists, and with the untiring efforts of our Secretary Mr. Satis Chandra Seal, of our librarian Mr. Nalini Nath Dasgupta, and of other workers.

(Sd.) M. N. Mukerji.

MEMBERS OF THE EXECUTIVE COMMITTEE

(1936-8)

President.

1. Hon'ble Justice Sir Manmatha Nath Mukerji, Kt., M. A., B. L.,
(Judge, High Court, Calcutta)

Vice-Presidents.

2. Mr. Jatindra Nath Basu, M. A., M. L. C., Attorney-at-law.
3. Dr. Bimala Churn Law, M. A., B. L., Ph. D.
4. Dr. Surendra Nath Das Gupta, M. A., Ph. D., (Principal, Sanskrit College, Calcutta).
5. Mr. Tulsi Chandra Goswami, M. A. (Oxon), Bar-at-law.

Members of the Committee.

6. Maharajadhiraj Bahadur Sir Bijoy Chand Mahtab, G. C. I. E., K. C. S. I., K. C. I. E., I. O. M., LL. D., F. R. G. S., etc. of Burdwan.
7. Hon'ble Sir Nripendra Nath Sircar, K. C. S. I., (Law Member, Govt. of India).
8. Acharya Sir Prafulla Chandra Roy, Kt., C. I. E., Ph. D., D. Sc.
9. Raja Prafulla Nath Tagore.
10. Mr. Syama Prasad Mookerjee, M. A., B. L., Bar-at-law.
(Vice-Chancellor, University of Calcutta).
11. Hon'ble Sir Bijoy Prasad Singh Roy, Kt., (Minister, Govt. of Bengal).
12. Mr. Hirendra Nath Datta, Vedantaratna, M. A., P. R. S., Solicitor.
13. Mahamahopadhyaya Kaviraj Gananath Sen Saraswati, M. A., L. M. S.
14. Mr. Ramaprasad Mookerjee, M. A., B. L., Advocate.
15. Mr. Charu Chandra Biswas, C. I. E., M. A., B. L., Advocate.
16. Mr. W. C. Wordsworth, M. A. (Oxon), C. I. E., (The Statesman, Calcutta).
17. Mr. C. W. Gurner, I.C.S. (Chairman, Improvement Trust, Calcutta).
18. Mr. J. C. Mukerjee, Bar-at-law, (Chief Executive officer, Corporation of Calcutta).
19. Rai Khagendra Nath Mitter Bahadur, M. A., (University of Calcutta).
20. Prof. Amulya Charan Vidyabhusan, (Vidyasagar College, Calcutta).
21. Dr. Benimadhav Barua, M. A., D. Lit (Lond), (University of Calcutta).
22. Prof. Girija Prasanna Mazumdar, M. Sc., B. L. (Presidency College, Calcutta).

23. Mr. Maneckjee C. H. Rustomjee, M. A., LL. B., (Parsee Community).
24. Mr. Kiran Chandra Dutt, M. R. A. S. (Lond), (Vivekananda Mission).
25. Dr. Satkari Mookerjee, M. A., Ph. D., (University of Calcutta).
26. Mr. Padamraj Jain, (Hindu Mahasabha).
27. Dr. Durga Pada Ghosh.
28. Mr. Puran Chand Nahar, M. A., B. L. (Jain Community).

Treasurer.

29. Sir Hari Sanker Paul, Kt., M L. C., (Mayor of Calcutta).

Hony. General Secretary.

30. Mr. Satis Chandra Seal, M. A., B. L.

Hony. Assistant Secretary.

31. Mr. Sushil Kumar Ghose, M. A., B. L., Attorney-at-law.
32. Mr. Bhupal Chandra Mukerjee, M. A.

Hony. Librarian & Curator.

33. Mr. Nalini Nath Dasgupta, M. A.,

Hony. Auditor.

Mr. Kasi Sanker Mitra, B. A., A. S. S. A. (Lond), A. I. R. A. (Incorporated Accountant).

Patrons.

1. The Most Hon'ble The Marquess of Zetland, G. C. S. I., G. C. I. E.,
The Secretary of State for India.
2. His Excellency The Right Hon'ble Freeman Freeman-Thomas,
Earl of Willingdon, G. M. S. I., G. C. M. G., G. M. I. E., G. B. E.,
The Viceroy and Governor-General of India.
3. His Highness Shri Harish Singhji Bahadur, Maharaja of Kashmir.
4. Maharajadhiraj Bahadur Sir Bijoy Chand Mahtab, G.C.I.E., K.C.S.I.
K.C.I.E., I.O.M., LL. D., F.R.G.S., etc., of Burdwan.
5. Hon'ble Sir Nripendra Nath Sircar, K. C. S. I., (Law Member,
Viceroy's Executive Council).
6. Dr. Bimala Churn Law, M. A B. L., PH. D.
7. Mr. Tulsi Chandra Goswami, M. A. (Oxon), Bar-at-Law.
8. Seth Jugal Kisore Birla.
9. Mr. Gopal Das Chowdhury, M. A, B.L., (Zaminder, Sherpur).
10. Mr. D. C. R. Gunewardena, M. A., Ceylon Civil Service.
11. Kumar Jitendro Mullick (Marble Palace, Calcutta).

Honorary Fellows.

- 1. Dr. Rabindra Nath Tagore, N. L.,**
- 2. Dr. Sir Brajendra Nath Seal, Kt., M. A., PH. D., D. Sc.**
- 3. Dr. Sir S. Radhakrishnan, M. A., D. LIT.,**
- 4. Prof. D. R. Bhandarkar, M. A., PH. D., F. A. S. B.**

MEMORANDUM OF ASSOCIATION.

1. **NAME :** The name of the Association is the Indian Research Institute.
2. **OFFICE :** The Registered office of the Association shall be situated in Bengal.
3. **OBJECTS :** The objects of the Association are—
 - (a) To offer facilities to scholars to make researches in Ancient Indian Literature, Scriptures and Antiquities under proper direction and to embody their results in English and Vernacular periodicals and in publications and in books, from time to time.
 - (b) To take steps to investigate about and popularise Ancient Indian Culture and Civilisation.
 - (c) To maintain a suitable library and museum.
 - (d) To open and maintain cultural centres in different parts of India and abroad.
 - (e) To be associated with and affiliate other institutions with similar objects and to work for harmonious federation of all such institutions.
 - (f) To publish works of and on Ancient Indian Literature in critical and moderately priced editions.
 - (g) To assist and organise educational institutions and centres for the promotion of above objects.
 - (h) To devise steps for intellectual co-operation with different countries and communities.
 - (i) To acquire and hold property and endowments and funds for such purposes and deal with and dispose of them from time to time as occasion arises.
 - (j) To frame laws and bye-laws for efficient management and improvement of the Association.
 - (k) To start Press and Printing organisation and undertake as Managing Agents the working of any Limited Company conducive to any of the objects of the Association.
 - (l) To adopt all proper and lawful means and measures to carry out the above objects.
4. The income and property of the Association shall be applied solely towards the promotion of the objects of the Association as set forth herein, provided that it shall not prevent the payment in good faith, or remuneration to any officers or servants of the Association or to any

member there-of or other person, in return for any services rendered to the Association.

5. No member or Trustee shall be answerable for any loss arising in the administration or application of any trust funds that may be created for the furtherance of the objects of the Association or funds and money and property of the Association or for any damage to or deterioration in the properties of the Association unless such loss, damage, or deterioration be caused by or through his wilful default or neglect.
6. If upon the dissolution of the Association there shall remain after the satisfaction of all its debts and liabilities any property or fund whatsoever, the same shall not be paid to or distributed among the members of the Association or any of them, but shall be given or transferred to some other Association or Associations having objects similar to the objects of this Association to be determined by the votes of not less than three-fourths of the members present personally or by proxy at the time of the dissolution.

Rules and Regulations.

“A” CONSTITUTION.

1. The Indian Research Institute will consist of members of the Executive Committee, Patrons, Honorary Fellows, Research Students and Life-members and ordinary-members, Life-subscribers and Ordinary-subscribers.

- (a) **Executive Committee Members**—there shall be not more than 36 and not less than 25 members of the Executive Committee.
- (b) **Patrons**—the number shall be unlimited. Any person paying a donation of Rs. 500 or more at a time will be registered as a patron.
- (c) **Honorary Fellows**—the number shall be limited to 36 and who will be persons eminent for their knowledge of, or contributions to Indian Culture and Civilisation.
- (d) **Research Students**—the number shall be unlimited and those students who shall be deemed competent by the Board of Scholars in charge of the Research department may be admitted as Research Students.
- (e) **Life Members**—the number shall be unlimited. Any person paying Rs. 100 at a time will be registered as a life Member after he is duly elected by the Executive Committee.
- (f) **Ordinary Members**—the number shall be unlimited. Any person paying Rs. 3 at a time in advance as his quarterly subscription will be enrolled as an Ordinary Member after he is duly elected by the Executive Committee.
- (g) **Life Subscribers**—any person paying Rs. 100 at a time once for all as his subscription for life will be enrolled as a life subscriber for any particular Series and will get the publications of that series throughout his life-time, and the English Journal of the Institute free. Non-resident subscribers will be charged for the postages of the publications.
- (h) **Ordinary Subscribers**—any person paying in advance certain sum as subscription for a few issues (to be determined by the Executive Committee) and an admission fee of Re. 1 or such other amount as may be determined by the Executive Committee, will be enrolled as an ordinary subscriber and will get the publication for that period. (The subscription for the non-resident subscribers excludes postage).

2. The following departments will be formed for the proper execution of the subjects with separate Sub-Committees, the members of which will consist of some members of the Executive Committee and a few ordinary or life members competent for the purposes, to be nominated by the Executive Committee, and the President, General Secretary and Treasurer will be the Ex-officio members of every Sub-Committee.

- (a) Research Department,
- (b) Publication Department,
- (c) Library Department,
- (d) Finance Department,
- (e) Propaganda Department,
- (f) Record Department,
- (g) Ayurveda Department,
- (h) Fine Arts and Architecture Department,
- (i) Department of Book Depot,
- (j) Social Department (for the promotion of good feelings and relation between the members and well-wishers, and for holding social functions),
- (k) Education Department, and
- (l) Press and Printing Department.

“B” ADMINISTRATION AND OFFICERS.

3. The administration, direction and management of the Institute shall be entrusted to an Executive Committee consisting of one President, four Vice-Presidents, one Treasurer, one General Secretary, one or more Assistant Secretaries and Secretaries for different sections as the Executive Committee may from time to time determine, and as many members as shall with these officers constitute a minimum total of twenty-five or a maximum total of thirty-six.

4. The Executive Committee will be composed of persons, one-third of whom will be elected by the general body of members, one-third of whom will be nominated by the outgoing Executive Committee, every two years in the General Meeting from the following Constituencies :—

- (a) Calcutta University,
- (b) Ramkrishna Mission,
- (c) Theosophical Society,
- (d) Buddhistic Faith,
- (e) Arya Samaj,
- (f) Zoroastrian Faith,
- (g) Jain Faith,

- (h) All India Hindu Mahasabha,
- (i) Legislative Assembly,
- (j) Corporation of Calcutta,
- (k) Marwari Association,
- (l) Indian Journalistic Association, and the remaining one-third will be elected by the outgoing Executive Committee from the foundation members, in whose absence, the number will be filled up by election from the general body of members. Votes for election will be by ballots. The number of the members of the Executive Committee shall not be more than the maximum strength of the Committee as laid down in Rule 3. The office-bearers will be elected from amongst members of the Committee by the Executive Committee. In the case of a vacancy in the Committee caused by the resignation or otherwise of a member the remaining members will proceed to fill up the vacancy by nominating preferably a person of the same constituency, if any, having sympathy with the objects of the Institute. The Committee may however refrain from filling up the vacancy should the minimum number of members as required under Rule 3, still remain therein. The General Secretary of the Institute will be the chief executive officer appointed by the Executive Committee and his post will be a permanent one, and he will be an ex-officio member of every Committee. Sub-Committee etc-. The founder-president shall hold the office during his life-time.

5. A member of the Committee shall be held to have vacated the office, if,—

- (a) he is in arrears of subscriptions for a period of more than his three instalments unless a satisfactory explanation is furnished to the Committee in writing.
- (b) he is absent from six consecutive meetings of the Committee without leave of absence or if the absence is not satisfactorily accounted for.
- (c) he is declared insolvent or connected of a nonbailable offence under I.P.C., provided that clause (b) will not apply to non-resident members (i.e. members who do not live within the municipal limits of Calcutta), who shall be exempted from personal attendance but will function as Communication members.

“C” DESCRIPTIONS.

6. **Members of the Executive Committee**—Any ordinary or life member may be a member of the Executive Committee or any Sub-Committee after

he is duly elected or nominated in accordance with the provisions laid down in Rule 4. Members of the Sub-Committee will be nominated by the Executive Committee every two years, when the general election will take place.

7. **Patrons**—Any person who is in sympathy with the aims and objects of the Institute and pays a donation of Rs. 500/- or over to the Institute will be registered as a Patron. A Patron will get all the publications of the Institute free of charges during his life-time. If he pays more than Rs. 1000/-, he may get, if so desires, two copies of every publication, during his life-time. The amount of a patron may be paid by two instalments.

8. **Honorary Fellows**—Honorary Fellows shall be proposed to an Executive Committee meeting by any member who shall at the time state the grounds on which the recommended election is proper or desirable. Their names shall be circulated among all the members of the Committee and the election will take place in the next meeting if majority of the members vote in favour of the candidate.

9. **Research Students**—Any student who shall be deemed competent for any particular subject by the Board of Scholars, may be admitted as a Research student on an application being made on a printed form and on an annual fee of Rs. 12/-. The students will be guided in their work by the Board of Scholars and will get remuneration on publication of their research results, the amount of which will be decided by the Research Sub-Committee and ultimately by the Executive Committee. Every Research student will get one copy of every issue of the particular series of publication in which he is interested.

10. **Life Members (Resident and Non-resident)**—Any person who will pay Rs. 100/- at a time will be registered as a life member. A life member will get the English Journal of the Institute free of charges, and will get 25% concession of the cash price of all publications or works of the Institute. He will be eligible to stand for Executive Committee membership or Sub-Committee membership and to vote for the members of the Executive Committee, at the time of General election.

11. **Ordinary Members (Resident and Non-resident)**—Any person paying Rs. 3/- in advance as his quarterly subscription will be enrolled as an ordinary member after he is duly elected by the Executive Committee. An ordinary member will get the Journal and reports of the Institute free of charges and 25% concession of the cash price of any publication. He will also be able to use the library of the Institute subject to restriction of rules as may be framed from time to time by the Executive Committee and be eligible to stand for the member of the Executive Committee or Sub-Committee and

to vote for the Executive Committee members at the time of General election.

12. **Subscribers (Ordinary and life)**—Any person may become an ordinary subscriber to a particular series of publications by paying the annual or half-yearly subscription or prices of any particular series in advance. If any person pays Rs. 100/- once for all, he will be enrolled as a Life subscriber and will get one copy of a particular series and the Journal of the Institute free, during his life-time.

**“D” PRIVILEGES OF MEMBERS OF THE EXECUTIVE COMMITTEE,
PATRONS, MEMBERS (LIFE AND ORDINARY) AND
RESEARCH STUDENTS.**

13. The patrons, Executive Committee members, Life and Ordinary members, Research Students and Honorary Fellows will be entitled to the following rights and privileges :

- (a) To introduce visitors to the grounds and public rooms of the Institute.
- (b) To have personal access to the library and other public rooms of the Institute and to examine its collections.
- (c) To take out books, drawings, plates and manuscripts from the library subject to such restrictive regulations, as may from time to time be determined by the Executive Committee. Those who do not reside within the Municipal limits of the city of Calcutta are entitled to this privilege only on making a special application to the Committee, and signing an obligation to defray the expenses of carriage and to make compensation for any book, plate, manuscript etc. which may be lost or damaged.
- (d) To receive free of charges copies of the numbers of the English Research Journal of the Indian Research Institute and reports of the Institute.
- (e) To get all the publications of the Institute at a concession rate of 25% of the cash price (excluding postages for non-resident members).
- (f) To attend the annual general meeting, to give votes, to stand for election in the Executive Committee or Sub-Committees.

14. Life subscribers shall also be entitled to all the above (a), (b), and (d) privileges.

15. Ordinary subscribers shall be entitled to privileges (a) and (b) and get at a reduced rate the publications of the Series of the institute, they subscribe to and will receive gratis the reports of the Institute.

“E” MEETINGS OF THE INSTITUTE.

16. Meetings of the Institute shall be of four kinds :—

- (a) Ordinary meetings of the Executive Committee to be held once a month,
- (b) Extraordinary meeting for some specially important business.
- (c) Ordinary Annual meeting in which all the patrons, honorary fellows, research students and subscribers would be invited to attend,
- (d) Sub-Committee meeting which will be held to conduct the business of the different departments by the members of the respective Sub-Committees. Every Sub-Committee should meet at least once a month.

17. **Rules :—**The following rules shall be applicable to all the meetings :

- (a) One-fifth of the members shall form a *quorum*.
- (b) The President or in his absence one of the Vice-Presidents shall take the chair. If neither the President nor the Vice-Presidents be present, within fifteen minutes after the appointed hour, the members present shall elect a President.
- (c) Minutes of the proceedings of every meeting of the Committee shall be taken during their progress by the Secretary or in his absence by the Assistant Secretary or by some member chosen by the Chairman. The minutes shall afterwards be read out to the members present at the meeting for the purpose of ascertaining their correctness and their signatures taken and then be copied fairly in a Minute Book and read and confirmed and signed by the Chairman at the next meeting.
- (d) The ordinary method of voting shall be by show of hands, but the votes shall be taken by ballot on a motion to this effect being duly carried. Votes for election will be taken by ballots.
- (e) The Chairman shall not vote but shall have a casting vote on the occasion of an equal number of votes by opposite parties.

“F” POWERS OF THE EXECUTIVE COMMITTEE.

18. The following powers shall be vested in the Executive Committee :

- (a) To frame rules for the conduct of its business and also to make by-laws and rules, not inconsistent with rules herein provided, from time to time for the proper execution of its work.
- (b) To alter or cancel any such rules or bye-laws as shall be framed under Rule 18 (a), if deemed necessary.
- (c) To delegate by a certificate in writing and bearing the SEAL of the Institute to any person or persons or body or bodies such

portions of their authority as they shall from time to time deem necessary and at pleasure to revoke the authority so delegated.

- (d) To purchase, take on lease or in exchange hire or otherwise acquire property movable or immovable and any rights or privileges which may be deemed necessary or convenient for the purpose of the Institute and improve, develop, manage, sell, lease, mortgage, dispose, turn to account or otherwise deal with all or any part of the property of the Institute.
- (e) To take such steps by personal or written appeals, public meetings or otherwise as may be deemed expedient for the purpose of procuring contributions to the funds of the Institute in the shape of donations, subscriptions or otherwise.
- (f) To print and publish and to sell or distribute journals, periodicals, books, leaflets, etc.
- (g) To construct, maintain or alter any house, buildings for the convenience of the Institute.
- (h) To incorporate any institutions, societies or associations having objects wholly or in part similar to any of those of the Institute and to co-operate with any person or persons for the furtherance of its objects.
- (i) To adopt all other legal means deemed necessary directly or indirectly to carry out the objects of the Institute.

"G" DUTIES OF THE OFFICE-BEARERS.

19. The powers and duties of the President shall be as follows :

- (a) To preside at all the Meetings of the Institute and to regulate the proceedings at such meetings.
- (b) To ensure due effect being given to all the rules and regulations of the Institute.
- (c) To be an ex-officio member of all the Committees and Sub-Committees.
- (d) To take such action in the interest of Institute as may be considered expedient in urgent necessity or emergency.

20. The duties of the General Secretary, subject to such delegation of duties as may be made in accordance with Rule 22, shall be as follows :

- (a) To conduct the correspondence of the Institute and to sign all letters and papers emanating from the Institute.
- (b) To attend the Meetings of the Institute, take minutes of the Proceedings and read the minute of the last meeting.
- (c) To prepare a progress report of the Institute and submit it to the meetings.

- (d) To manage editing and publishing all the publications of the Institute.
 - (e) To convene all the meetings and be the ex-officio member of all the Committees and Sub-Committees of the Institute.
 - (f) To take steps necessary for the welfare of the Institute according to its rules and regulations.
 - (g) To check accounts and keep all records of the Institute.
 - (h) To appoint employees for management of the Institute work.
 - (i) To receive and hold for the use of the Institute monies paid to the Institute.
 - (j) To disburse all sums due from the Institute and keep exact accounts of all such receipts and payments.
 - (k) To deposit in some Bank to be chosen by the Committee, all monies in the Account of the Institute and to keep a certain sum not exceeding Rs. 500/- as a current account to be withdrawn whenever necessary to meet recurring and petty expenditures.
 - (l) To be the permanent managing director of any organisation, business or otherwise that may be undertaken by the Institute.
21. The duty of the Treasurer shall be as follows :
- (a) To deposit monies over and above Rs. 500/- deposited on current account by the Secretary in some Bank, selected by the Committee and on the requisition made by the General Secretary to withdraw any amount when necessary.
 - (b) To draw cheques countersigned by the General Secretary.
 - (c) To see that all monies received by the General Secretary or Office are duly reported to him and are entered in a book, the items of which will be initialled by him.

22. The Assistant Secretaries, when more than one may by mutual agreement among themselves and with the General Secretary, subject to the general control of the Executive Committee make such partition of their duties as they may find most convenient to help the General Secretary.

“H” MISCELLANEOUS RULES.

23. The accounts of the Institute shall be audited half-yearly, by some competent auditor to be appointed by the Executive Committee and the monthly account shall be placed before the Executive Committee.

24. The Institute shall have a common SEAL of such design as decided by the Committee, which shall be affixed to all formal documents.

25. Any fund, donation earmarked for some special purpose shall not be utilised in another way, but loan may be taken from that fund, if so desired by the Committee.

REPORTS.

Origin of The Indian Research Institute

Indian Culture and Civilization is one of the oldest, if not *the* oldest in the world, as may be guessed from excavations at Mohenjodaro, Harappa etc. Centuries have come and gone and still it is unfolding its treasures to the eager seekers day to day. Like the deep sea, it lies unexplored, and like the mighty divers plunging into the vast abyss to pick up the jewels bestrewn at the bottom of the fathomless sea, the mighty minds dive into the ever unexplored regions of the grandest culture that humanity has ever produced, to restore the resplendent jewels lying embedded therein. The eager and searching guesses at the Eternal Truth by the mystic seers and poets of primeval India as embodied in the simple and solemn hymns of the Vedas in the holy land of Sapta Sindhu, the earnest questionings that pulsate in the human Mind even unto the present day to unravel the great Mystery of Life and Truth as recorded in the Upanishadas and later on by the different schools of Vedantic Thought and by other systems of Philosophy, the Buddhistic conception of the "Nirvana"—the supreme realisation of the Self in the Universal Reality, and its lofty moral ideals, the scrutinising logic of the Jains to solve the Eternal Riddle of life, the grand structures of moral and social laws promulgated by the writers of Dharma Sastras are the wonder and admiration and cherished inheritances of the present age.

As is usual with a progressive civilisation, the master minds of the great seers of Ancient India were not confined to the eager searches after Absolute Truth and to the solution of intricate metaphysical problems only, but they also travelled into the realms of Positive and Natural Sciences like Mathematics, Astronomy, Chemistry, Botany, Medicine etc., which at least in some aspects are still unsurpassed. Again their contributions in the fields of Poetry, Literature, Grammar etc., are splendid and scholars find a source of perennial inspiration therein.

In order to awaken a widespread interest in those magnificent products of Ancient Indian culture and civilisation, which are not appreciated in the true spirit they deserve in the present day due to their being recorded in languages no longer popular and intelligible to the ordinary men and women, and also due to present day tendencies, a meeting of the gentlemen interested in the subject was convened by the present Hony. General Secretary of this Institute at the premises of the Vivekananda Society, Calcutta on the 3rd June 1932, to devise ways and means to carry out

this object. The convener also placed before the meeting some schemes of the work, which were accepted. It was desired to form an Executive Committee composed of men wellknown in public life for their culture and contribution, of scholars of cultural institutions and of representatives from the different religious communities having their sacred literature in India. Accordingly several names were suggested and the gentlemen approached. A few religious bodies were also requested to send their representatives to serve in the Committee. It is gratifying to report that almost all the gentlemen fully sympathised with the objects of the mission, and inspite of their various engagements readily agreed to serve in the Executive Committee and render their active services.

The Inaugural Meeting

On receipt of the replies of the gentlemen who were approached, the inaugural meeting of the Indian research Institute, as the name of this association was suggested by the convener of the first meeting, was held on the 16th July 1932 at 3 P. M. in the Committee room of the Asutosh Buildings (University of Calcutta). Prof. Amulya Charan Vidyabhusan proposed Prof. Satish Chandra Ghosh to the chair and the proposal was seconded by Mr. S. C. Seal. The Executive Committee was formed with the following gentlemen ;

President :—

1. Sir Deva Prasad Sarvadhikary, Kt.,
M.A., LL.D., C.I.E., C.B.E., O.B.E., Suri-Ratna etc.

Vice-Prsidents :—

2. Hon'ble Justice Mr. Manmatha Nath Mukerji, M.A., B.L.
3. MM. Pandit Pramatha Nath Tarkabhusan.
4. Dr. Surendra Nath Das Gupta,
M.A., Ph.D.(Cal.), Ph.D. (Cantab).
5. Dr. Mahendra Nath Sirkar, M.A., Ph.D.

Treasurer ;—

6. Sir Hari Sanker Paul, Kt.

Members of the Committee :—

7. Acharya Sir P. C. Roy. Kt., C.I.E., D.Sc., etc.
8. Mr. Jatindra Nath Basu, M.A., M.L.C., Attorney-at-law.
9. Mr. Syama Prasad Mookerjee, M.A. M.L.C., Bar-at-law.

10. Prof. Benoy Kumar Sarkar, M.A.
11. Prof. Satish Chandra Ghosh, M.A.
12. Dr. Nalinaksha Dutt, M.A., B.L., P.R.S., Ph. D., D. Litt (Lond).
13. Dr. Kalidas Nag, M.A., D. Litt (Paris).
14. Dr. Saroj Kumar Das, M.A., P.R.S., Ph. D. (Lond).
15. Mr. Tushar Kanti Ghosh, Editor "A. B. Patrika".
16. Prof. Amulya Charan Vidyabhusan.
17. Mr. Puran Chand Nahar, M.A. B.L.,
18. Ven'ble Deva Mitta Dhammapala,
Director-General, Mahabodhi Society.
19. Swami Vasudevananda, Ramkrishna Mission.
21. Mr. Padamraj Jain, Secretary, Hindu Mahasabha. (Bengal Provincial)
22. Pandit Ajodhya Prosad, B.A., Arya Samaj.
23. Mr. Kiran Chandra Dutt, M.R.A.S. (Lond). (Vivekananda Mission)
24. Swami Satyananda, Hindu Mission.
25. Mr. Kshitindra Nath Tagore, Adi Brahma Samaj.
26. Prof. Durga Mohan Bhattacharya, M. A.
27. Mr. Maneckjee C.H. Rustomjee M.A. L.L.B.,

Hony. Secretary :—

28. Mr. Satis Chandra Seal, M.A., B.L.

Hony. Assistant Secretary :—

29. Mr. Sibendra Nath Banerjee. B.A.

Mr. K. S. Mitra A. I. R. A, A. I. S. I (London), incorporated accountant was appointed as an honorary auditor.

The draft Rules and Regulations framed by Mr. S. C. Seal were then read by him and after discussion it was resolved to circulate copies to the members of the Executive Committee before confirmation.

The Chairman then delivered a neat little address explaining the objects of the institute and appealed to all to help in the noble cause.

The Institute is thankful to the following gentlemen who for sometime worked in the Executive committee.

- (1) Dr. Abanindra Nath Tagore D. Lit., C. I. E.
- (2) Mr. Santosh Kumar Basu M. A. B. L. (Ex-Mayor of Cal. Corporation)
- (3) Dr. Ekendra Nath Ghosh M. D., D. Sc.
- (4) Swami Kamaleswarananda.
- (5) Mr. Nepal Chandra Mukerjee M. A.
- (6) Mr. Saroj Kumar Mukerjee M. A., B. Sc.
- (7) Mr. Upendra Chandra Bhattacharya M. A.

The Indian Research Institute.

Its Aims.

The aims of the Institute may be briefly stated as follows ;

- (i) To preserve the best products of Ancient Indian Literature and relics, historical records and important antiquities.
- (ii) To publish the original works with translations into English and Vernaculars for their wide propagation.
- (iii) To train and maintain a band of scholars to make researches into the various oriental subjects for critical and comparative studies on scientific lines.
- (iv) To popularise the Culture and Wisdom of the Ancient India amongst the general mass by means of popular lectures, by conducting popular journals on those subjects in Vernacular languages, etc.,
- (v) To organise educational institutions on the lines of Ancient Gurukula with up-to-date resources for scientific and technical education.
- (vi) To develop and maintain a library with up-to-date collection of books on Indian Literature and to collect and preserve rare manuscripts.

Scheme of Work.

I. All the subjects of Indian Literature have been grouped under the following heads and their publications may be carried on simultaneously.

- (1) Vedic Series (consisting of all the works of the Vedic Literature and works relating to them—Saṃhitās, Brāhmaṇas, Āranyakas and Upaniṣads, Sūtras, Vedāṅgas, Parīśiṣtas, etc.)
- (2) Philosophical Series (consisting of the best products of all the systems)

- (3) Dharmaśāstra Series (including Puranas, etc.).
- (4) Buddhistic Series (books on Buddhistic Literature).
- (5) Jaina Series (books on Jaina Literature).
- (6) Smṛti Series (books on Law, Sociology, etc.).
- (7) Indian Positive Sciences Series (consisting of books on Indian Chemistry, Physics, etc.).
- (8) Ayúrveda Series,
- (9) Jyotiṣa Series,
- (10) Indian History Series,
- (11) Zoroastrian Series,
- (12) Fine Arts and Archaeology Series,
- (13) Indian Lexicon Series,
- (14) General Literature Series,
- (15) Research Studies Series,
- (16) Tantra Series.

II. The Literature on every Series are expected to be published consecutively, exhaustively and chronologically.

III. Every book would contain an elaborate and critical introduction in English dwelling upon the life and date of the author with a historical background, the subject-matter of the book, and a comparative review of it. The introductory part may be in one fasciculus. Next would follow the Sanskrit, Pali or Prakrit original (with or without commentaries). Then the English translation with running annotation and research notes will be given. Translations into vernaculars with explanatory notes given in a popular form would be published separately.

IV. The following activities are also to be carried on regularly—

- (i) To hold classes and deliver lectures on Ancient Indian Literature.
- (ii) To read and discuss learned papers on Indian culture in the meetings to be convened periodically.
- (iii) To open free reading rooms.
- (iv) To stock and sell on agency terms important books on Indian Literature.

Formation of Centres and Branches in different places :—

1. Centres and Branches may be established in different cities and mofussil towns and also in foreign lands to carry out the aims and activities of the Institute. Every Branch shall have a working committee of its own, composed of workers of the locality (numbering not less than 6 and not more than 12) who would be guided by the Central Executive Committee.

2. Branches may also be started to carry out a part of the scheme.

3. Arrangements may be made with existing institutions and individual scholars to make researches and publish the works of some particular branch of the Indian Literature.

PRESENT ACTIVITIES OF THE INSTITUTE

The activities may be best realised by reports under the different section :

Publication Section :—

(A) VEDIC SERIES—It was decided to begin the publication of the Institute with the Ṛgveda-Saṃhitā, the earliest literature of the Aryan race. After inauguration of the Institute a few informal meetings of scholars were held at the University of Calcutta and at other places to devise means and schemes and to appoint a board of scholars competent for the purpose. It was decided to bring out the Ṛgveda-Saṃhitā in fascicles, each fasciculus containing not less than 112 pages and not more than 128 pages which will be divided into four portions :

(i) Sanskrit portion—containing the original text, padapāṭha, Sāyaṇa's commentary, extracts from other ancient commentators, critical notes embodying researches on different view-point and on variant readings.

(ii) English portion—containing transliterations with accent marks of the original text, translations (in the light of Sāyaṇa's commentary), elaborate research notes embodying the views of vedic scholars of India and of foreign lands.

(iii) Bengali portion—containing text, paraphrases, translations and explanatory notes.

(iv) Hindi portion—containing translations and explanatory notes. Each portion shall have a special feature.

Five parts of the Ṛgveda have already been published and the sixth part is expected to be out shortly. I must say a few words by way of apology for the unusual delay in this publication. It was due to the sudden death of the Managing Editor, late Dr. Ekendra Nath Ghosh, to whom the Institute is grateful for his untiring services. Then again a few editors could not carry out the work for their other engagements and other editors, some of whom are not local men had to be appointed. Experiencing such unforeseen difficulties, it is decided to bring the publication from 7th part onwards in bound volumes, and it is also the desire of many subscribers.

(B) LEXICON SERIES :—

(1) THE VANGIYA MAHĀKOṢA

This is an encyclopaedia in Bengali with up-to-date and exhaustive researches. It is being organised by the Editor-in-chief Prof. Amulya Charan Vidyabhusan, to whom we are all indebted for his ungrudging services. Seven parts of this publication are out and the 8th part is expected to be issued shortly.

(2) THE BAUDDHAKOṢA.

Mr. Gopal Das Choudury, M. A., B. L., of Sherpur who is a patron of this Institute has been kind enough to bear the printing expenses of this publication.

It would be out in eight volumes, each containing about 300 pages. The first fascicle of Volume I now in the press will be out in a few days.

A fund will be created with the sale proceeds of all those publications and work on Pali and Sanskrit Literature will be brought out with this fund as Memorial edition of Gopal Babu's illustrious father.

(C) BUDDHISTIC SERIES.

A. Two books of this series are now in the press.

Another gentleman of Rangoon wants to bring out the whole of the Tripitaka in Bengali script with Bengali translations and notes and he has already deposited an amount of Rupees Ten Thousand for the purpose. The Institute is trying to negotiate with him and bring them out as its publications.

(D) FINE ARTS & ARCHAEOLOGY SERIES :—

(1) Two volumes of Barhut and the second volume of Gayā and Buddha Gayā—By Prof. Dr. B. M. Barua have been published under this series. Barhut vol. III. containing Illustrations are under compilation. Dr. B. C. Law the main pillar of this Institute, has mainly borne the costs.

(E) INDIAN HISTORY SERIES.

(1) Gayā and Buddha Gayā Vol. I by Prof. B. M. Barua has been published under the patronage of Dr. B. C. Law as the first one of this series.

(F) INDIAN POSITIVE SCIENCES SERIES.

"Upavana Vinoda" a book on Arbori Horticulture compiled by Prof. Girija Prasanna Mazumdar, of the Presidency College, with a Foreword by Dr. Sir Brajendra Nath Seal and an elaborate introduction, translations and critical notes has been published under this series as its first number.

A few other books of this Series—Vedāṅga Jyotiṣa, Kṛṣi Parāsara etc. are under compilation.

(G) PHILOSOPHICAL SERIES.

Pandit Rajendra Nath Ghosh Vedantabhusan and his brother Mr. Kshetrapal Ghosh, editor of the Commercial Gazette are making a gift of all their publications on the Advaita Vedanta Literature on condition that the sale proceeds of all those publications should be utilised in bringing out important books of the Vedanta system of Sankara School.

The following publications would be re-issued as the Advaita Vedanta Series of the Indian Research Institute.

(1) Advaita Siddhi—Vols. I & II	...	...	Rs. 10/-
(2) Works of Śaṅkarāchārya—Vols I & II	...	...	„ 6/-
(3) The Vedanta Philosophy with “Bhamati” translated into Bengali—1st & 2nd Pādas of Chap. II.	...	...	„ 4/-
(4) Geeta in Bengali Verse	...	...	„ 3/-
Do. Pocket edition	...	...	As. -/10/-
(5) Nyaya Sāhasrī	...	...	Rs. 2/-
(6) Tarka Saṁgraha	...	...	Re. 1/-
(7) Tarkāmṛta	...	...	As. -/8/-
(8) Byāpti Panchaka	...	...	Rs. 5/-
(9) Advaitavāda	...	...	Re. 1/-
(10) Achārya Śaṅkara & Rāmānuja	...	...	Rs. 5/-

Madhusudan Saraswati's valuable commentary on the Geeta with Bengali translation is in the Press and the first part is expected to be out shortly.

(H) AYURVEDA SERIES.

Two rare books of this Series are under compilation.

(I) INDIAN CULTURE.

The Institute could not have risen to such an eminence but for this Journal which has been one of the best, if not *the* best Journal on Indology in India. This Journal is being patronised by Dr. B. C. Law, who is giving his best help in this behalf. A fund has been created in his name as “Dr. B. C. Law fund for the Indian Culture” and subscriptions are being accumulated.

(J) BENGALI MONTHLY.

It is also contemplated to bring out shortly a Bengali monthly for wide propagation in popular form of the Indian Culture and Wisdom.

We are also carrying on negotiations with some other philanthropic gentlemen to extend their kind help in bringing out books of other series.

Library Section.

The Institute had till last year only about seven hundred collections on Indian Literature. Munificence of Mr. Tulsi Chandra Goswami has enabled us to purchase a rare collection of about five thousand volumes which were secured with much labour by late Dr. Ekendra Nath Ghosh and the whole collection was worth about Rupees Twenty Thousand. It will be preserved as "T. C. Goswami Collection."

The Institute is also getting in exchange of its Journal about 100 research periodicals from all over the world. Many dailies, weeklies, and monthlies are also being received in exchange. (vide List).

Dr. B. C. Law is also sending us a few popular Journals for the general readers.

More than two hundred review and presentation publications on Indian Literature have since been received (vide List).

We are trying to organise a popular section of the Library and a free Reading Room.

Museum And Art Gallery Section.

The Institute has secured some sculptures, paintings etc., made from the originals and has started a Museum.

An Art Gallery is also started and Mr. Srithi Dhar De, a young and promising artist has been engaged for the purpose. He has already finished five oil paintings.

POPULAR LECTURES.

A few popular lectures on Vedic and Buddhistic subjects were organised at the beginning of this Institute and had to be stopped. We have started conducting such popular lectures for the benefit of the general people. Prof. A. C. Vidyabhusan is delivering a series of lectures on "Vedic Yajña", Prof. B. M. Barua on the Buddhistic Philosophy and Prof. Madhav Das Sankhya-Vedantatirtha on the Sāṃkhya Philosophy.

BHARATI MAHAVIDYALAYA

The Institute has been conducting efficiently this Sanskrit 'Tol' during the last three years. Two teachers have been appointed and more than

twenty students are coming out successful in different Sanskrit examinations every year.

This 'tol' has also been a centre in Bengal for the examination of the Ayodhya Pandit Parisad.

Pandit Debananda Jha, Vedaratna of the Sanskrit College is in-charge of this 'Chatuspathi'.

OTHER BRANCHES

The Institute has been able to open a centre for propagation of its activities in Bologna (Italy) which is being conducted by Dr. E. G. Carpani, Ph. D.. Many eminent orientalists of the Rome, Pisa and other Italian Universities are organising this centre. It is named "Rappresentanza Scientifica Italiana" of The Indian Research Institute, A few Upanisads with notes and transtation into Italian Language are already going through the Press.

"Tatwa Bodhini Sabhā" an association for discussion of Indian Culture and Literature at Serampore has been affiliated with this Institute and two schools, one for boys and other for girls are being conducted by this Sabha. Mr. Panchugopal Mukerjee, B. Sc. is in-charge of this association.

ABSTRACT OF PROCEEDINGS OF THE MEETINGS.

At the outset, I have to record on behalf of the patrons, and members and wellwishers of the Institute the demise of its Founder-President Sir Deva prasad Sarvadhikary, which malancholy event took place on the 9th August 1935. The following resolution adopted at the tenth meeting of the Executive Committee held on the 17th September 1935, is reproduced for information.

“Resolved that this meeting of the Executive committee places on record its deep sense of sorrow at the death of its Founder-President Sir Deva Prasad Sarvadhikary whose keen interest for the welfare of the Institute from its very inception showed his great love for Indian culture and wisdom. His amiability, vast erudition and many-sided activities during half a century in the educational, social and political fields, and no less in the sphere of religious movement endeared him to one and all. The loss caused by his death to the whole country in general and to the Institute in particular can not be made good in the immediate future. May his soul rest in peace !”

The resolution was moved from the chair and passed all standing. It was further resolved that the proceedings and resolutions passed at the last public condolence meeting held on the 7th September 1935 at the Ashutosh Hall (University of Calcutta) be confirmed and that a copy of the resolution (reproduced above) be forwarded to the eldest son of the departed.

At the latter part of the financial year, on the 20th January '36—the country was plunzed into deep grief and sorrow in the sudden demise of His Most Gracious Majesty George the Fifth R. I., King of England, Emperor of India etc. The Institute placed on record its deep sense of sorrow in the demise of the beloved Emperor and offered sincere condolence to the new Emperor H. M. King Edward VIII and other members of the Royal Family.

The following resolution was passed all standing at the extraordinary meeting held on the 23rd January, 1936 :

“The patrons, the members, workers and sympathisers of the Indian Research Institute met this evening in the Institute Hall at 170, Maniktala Street, Calcutta, to deeply mourn the irrevocable loss the country and the Empire have sustained by the demise of His Most Gracious Majesty, the most beloved King and Emperor, George V, who during his long, happy and prosperous reign, had shown forth in the glory and splendour of highest human virtues and leaves behind him the glowing tradition of an ideal Man, Husband, Father, Friend, and Ruler, the world has ever seen. While praying this most humble tribute to his loving memory, all of the

Indian Research Institute are proud to remember that the cause of India's Cultural heritage and future progress was ever dear unto His Majesty's heart. It comes to them as a calamity that the cruel hand of Death should so suddenly cut short the earthly career of so great and good and noble a Sovereign.

They all pray to God Almighty that His late Majesty's soul may rest in eternal peace and humbly express their profound grief with the Queen Mother and members of the Royal Family in their sad bereavement."

"Resolved that a copy of the above proceedings be forwarded to the Most Hon'ble the Marquess of Zetland, the Secretary of State for India and that His Lordship be requested to be good enough to convey the same as the Patron of the Institute to the Queen Mother and His Gracious Majesty our beloved Emperor Edward VIII."

The Institute also recorded its deep sense of sorrow at the death of its two worthy members Sir John Woodroffe, Kt., the great savant on the Tantra Literature, and Mr. Surendra Nath Mullick C. I. E., in whom India has lost one of her best sons.

The Executive Committee met sixteen times during the current Session. Ordinarily ten to twelve members of the committee attended. Many important resolutions were passed regarding formation of editorial board of different publications, framing the schemes of such publications, formation of the building committee etc. On average six new members were elected in every meeting.

There were a few meetings of Sub-Committees and a few public meetings, when some research papers were read and discussed.

Books Presented to The Indian Research Institute.

S. No.	Names of the Books.	Presented by	Remarks
1	History of North Western India (C320 to 760 A.D.)	Dr. R. G. Basak M.A., Ph. D.	Author
2	Social & Political Life in the Vijayanagara Empire, Vol. I & Vol. II	Dr. B. A. Saletore Ph.D., D. Phil.	Author
3	History of Prostitution in India	Dr. S. N. Sinha	Author
4	The Shahnamah	K. R. Cama Oriental Inst.	Publisher
5	Annals of Hamzah Al-Isfahani	do	do
6	Zoroastrian Religion in Avesta	do	do
7	Parsi History	do	do
8	The foundations of the Iranian Religions	do	do
9	Indo-Iranian Philology	do	do
10	The Gāthās	do	do
11	Passages in Greek & Latin Literature relating to Zoroaster & Zoroastrianism	do	do
12	Persian Rivayats of Hormazyar Framarz & others	do	do
13	Navasarini Bari, Kareneharma, Thaila, Nawarsni Kehrstr Vol. I	do	do
14	Do Vol. II	do	do
15	Self, Thought & Reality	Prof. A. C. Mukerjee, MA.	Author
16	Some Aspects in Ancient Indian Polity	K. V. Rangaswamy Aiyangar.	Author
17	Buddhist Remains in Andhra and Andhra History	University of Andhra	Publisher
18	Town Planning in Ancient India	Dr. B. B. Dutt M.A., Ph.D.	Author
19	Dina Chandidaser Padavali, Pt. I	Prof. M. M. Bose M.A.	} Do.
20	Post Caitanya Sahajiya Cult	do	
21	Ragat-mika Pada	do	
22	Ragat-mika Pader Vakhya, Vol. II	do	
23	The Descriptive Catalogue of Bengali Manuscripts, Vol. I	do	
24	Do Vol. II	do	} Do.
25	Do Vol. III	do	
26	An Introduction to the Post Caitanya Sahajiya Cult	do	
27	Plotinus on the Beautiful	Shrine of Wisdom Office	
28	The Mystical Theology of Dionysius the Areopagite	do	Publisher do

S. No.	Names of the Books.	Presented by	Remarks
29	A Synthesis of the Bhagavad Gita	Shrine of Wisdom	Publisher
30	Two Dialogues of Plato	do	do
31	The Golden Verses of the Pythagoreans	do	do
32	The Divine Pyramander of Hermes Trismegistus	do	do
33	Simple way of Lao Tsze	do	do
34	Plotinus on the Beautiful and on intelligible Beauty	do	do
35	A Biography of My Huzur	Abdul Gaffar	Author
36-9	Paia Sadda Mahannavo, Vol. I—Vol. IV	Dr. B. M. Barua, M.A., D. Lit	
40	Sishu Pala Badham	do	
41	Raghu Vansam	do	
42	League from Year to year, (1934)	Dr. Sudhin N. Ghose of League of Nations	
43	Jubilee Year Book & Educational Directory of Madras	South India Teachers' Union	
44	Buddhist conception of Dharma	Dr. B. C. Law	Author
45	Chatur-Vediya Puruṣa Sukta	Mr. Jogendra N. Roy	do
46	The Prophet and his message	Custom Muslim Club	
47	Vakya Padiyam	L. Ramlal Kapoor Trust Society	
48	MahāBhārater Rahasya	Mr. Upendra N. Mukherjee	do
49	Yoga Personal Hygiene	Yoga Institute	Publisher
50	Life Problem	do	do
51	Simple Meditative Postures	do	do
52	Rythmic Exercises	do	do
53	Way to Live	do	do
54	Easy Posture for Women	do	do
55	Breathing Methods	do	do
56	Summaries of Paper of the Eighth All India Oriental Conference	Dr. Manilal Patel	
57	Challenge of the Eternal Religion	Light of the East, Calcutta	
58	A Guide to the Mysore State	Dr. Manilal Patel	
59	Kalidas : Meghduta	Mr. G. Morici	Author
60	Recordi dell, India Classia- nei Racconti della giungle del Kipling	Dr. E. G. Carpani	
61	Estratto del Giornale della Societa, Asiatica, Italiana, N.S. Vol. I, (1925) fasc 4	do	
62	Śakuntalā	do	do
63	La Retorica Indiana in the Opera Recente	do	

S. No.	Names of the Books	Presented by	Remarks
64	Pratyakṣa Śārīram, Pts. I to III	M. M. Kaviraj Gananath Sen	Author
65	All about the Conference	Dr. Manilal Patel	
66	Chitrapur Saraswat Directory		
67	Economic Development	M/S B. G. Paul & Co.,	Publisher
68	Political Philosophies since 1905	do	do
69	The Oraons	Rai Bahadur S. C. Roy,	Author
70	The Birhors	do	do
71	Oraon Religion & Customs	do	do
72	Hindu Achievement in Exact Sciences		Publisher
73	Directory of Forts	Gwalior Archæology Dept.	Publisher
74	A Guide to the Archæological Museum at Gwalior	do	do
75	Archæology in Gwalior	do	do
76	Surwaya	do	do
77	A Guide to Chanderi	do	do
78	Sight Seeing at Gwalior	do	do
79	Gwalior Fort Album	do	do
80	The Bagh Caves	do	do
81	India Analysed Vol. I	Victor Gollancz	do
82	Do Vol. II	do	do
83	Do Vol. III	do	do
84	Roentgenologic Studies of Egyptian & Peruvian Mummies	Field Museum of Natural History	do
85	Archæological Explorations in Peru, Pt. I	do	do
86	Archæological Explorations in Peru, Pt. II	do	do
87	Chinese Baskets	do	do
88	Javanese Batik Designs from Metal Stamps	do	do
89	The Beginnings of Porcelain in China	do	do
90	Sino-Iranica	do	do
91	New Meteorites	do	do
92	An Historical and Descriptive account of the field Columbian Museum	do	
93	The Authentic Letters of Columbus	do	do
94	Hand-book & Catalogue of the Meteorite Collection	do	do
95	Observations on Popocatepetl & Ixtaccihuatl	do	do
96	A Biography of the Anthropology of Peru	do	do
97	The Ores of Colombia	do	do

S. No.	Names of the Books	Presented by	Remarks
98	The Ponca Sun Dance	Field Museum of Natural History	Publisher
99	Chinese Clay Figures, Pt. I	do	do
100	The Arapaho Sun Dance :	do	do
101	The Tinguian	do	do
102	Use of Human Skulls & Bones in Tibet	do	do
103	The Races of Mankind	do	
104	The Indian Tribes of the Chicago Region	do	do
105	Catalogue of the Collection of Meteorites	do	do
106	Ethnology of the Mayas of Southern & Central British Honduras	do	do
107	Chinese Pottery in the Philippines	do	do
108	Gods and Heroes of Japan	do	
109	Japanese Temples and Houses	do	do
110	The Civilization of the Mayas	do	
111	The Meteorite Studies, III	do	do
112	Hand Book of the Field Museum of Natural History	do	do
113	Annual Report of the Mysore Archaeological Dept. 1929	Prof. M. H. Krishna, Director of Mysore Archaeological Researches	
114	Do 1930	do	
115	Do 1931	do	
116	Do 1932	do	
117	The Lakshmi Devi Temple at Dodda Godda Valli	do	
118	The Kesava Temple at Somanathapur	do	
119	Excavations at Chandra Valli	do	
120	Annual Report of Curzon Museum Muttra	Curator, Curzon Museum	
121-40	Transactions of the Royal Canadian Institute 20 Vols.	Royal Canadian Institute Toronto, Canada.	Author
141-155	15 Rare publications of the Ayurvedic Literature.	Vaidya Yadavjee Tricomjee Acharya of Bombay.	
156	Arabs of Central Iraq.	Field Musum of Natural History (U.S.A.)	

List of Dailies, and Periodicals received regularly by the Institute.

DAILY.

1. The Hindu, Madras.
2. The Hindusthan Times, Delhi.
3. The Advance, Calcutta.
4. The Forward, Calcutta.
5. The Ananda Bazar Patrika (Bengali), Calcutta.
6. The New Orissa, Berhampore.
7. The Dainik Basumati (Bengali), Calcutta.
8. The Kesari (Bengali), Calcutta.
9. The Lokamanya (Hindi), Calcutta.
10. The Statesman, Calcutta.
11. The Amrita Bazar Patrika, Calcutta.
12. The Viswamitra (Hindi), Calcutta.

WEEKLY

1. Commercial Gazette, Calcutta.
2. Federated India, Madras.
3. Hindu (Supplement) Literary, Madras.
4. Dharmya Rajya, Delhi.
5. Divakar (Hindi). Agra.
6. Swatantra Bharat (Hindi), Calcutta.

MONTHLY

1. Mysore Economic Journal, Bangalore.
 2. Mahabodhi, Calcutta.
 3. Modern Review, Calcutta.
 4. Calcutta Review, Calcutta.
 5. Modern Student, Calcutta.
 6. Hindusthan Review, Patna.
 7. Review of Religions, (Punjab).
 8. Dharmya (Hindi).
 9. Purushartha (Hindi).
 10. Geeta (Hindi).
 11. Bhagavat Geeta (Hindi).
 12. Prabuddha Bharat, Mayabati.
 13. Aryan Path, Bombay.
 14. Kalyan Kalpataru, Gorakhpur.
- } Satara (Aundh).

15. New Review, Calcutta.
16. Young Builder, Karachi.
17. Summary of the League of Nations, Geneva.
18. Science and Culture, Calcutta.
19. Yoga, Bombay.
20. Vedic Dharmya, (Hindi).
21. News for Overseas (League of Nations).
22. Jain Gazette, Lucknow.
23. Stri-Dharmya (Tamil).
24. Rendiconti (bound together for 2 months), Italy.
25. Bullettino dell'istituto Italiano Per l Medioed estremo oriente, Italy.

QUARTERLY

1. Indian Historical Quarterly, Calcutta.
2. Journal of Oriental Research, Madras.
3. Journal of Bihar and Orissa Research Society, Patna.
4. Review of Philosophy and Religion, Poona.
5. Journal of the Urusvati Himalayan Research Institute, Kulunagar.
6. Journal of the Assam Research Society, Shillong.
7. Journal of the Andhra Historical Research Society, Rajahmundry.
8. Man in India, Ranchi.
9. Quarterly Journal of the Mythic Society, Bangalore.
10. " " " " Kanada Literary Academy, Bangalore.
11. Shrine of Wisdom, London.
12. Asiatic Review, London.
13. Transaction of the Royal Canadian Institute, Canada.
14. Ostasiatische Zeitschrift, Germany.
15. Bulletin of the Rama Varma Research Institute, Cochin.
16. Epigraphia Indica, New Delhi.
17. Journal of Madras Geographical Association, Madras.
18. Annals of the Bhandarkar Research Institute, Poona.
19. Orientalia, Italy.
20. Journal of the Polynesian Society, Wellington.
21. Journal of the Bombay University, Bombay.
22. Acta Orientalia, Norway.
23. Journal of the American Oriental Society, Yale University.
24. Bulletin of the School of Oriental Studies, London.
25. Young East, Japan.
26. Visva Bharati Quarterly, Santi Niketan.
27. Parichaya (Bengali). Calcutta.
28. Antique Review, Rajsahi.

29. Annali della R. Scuola Normale superiore di Pisa, Italy.
30. Shilpa Kara. (Siamese), Bangkok.
31. Annale R. Istituto Supriore etc., Italy.
32. Muslim University Journal, Aligarh.
33. Educational India.
34. Journal of the Sindh Historical Society, Karachi.
35. East & West, Hyderabad.
36. Journal of the Ceylon Branch of the Royal Asiatic Society, Cylon.
37. Journal & Proceedings of Asiatic Society of Bengal, Calcutta.
38. Rendiconto.
39. Indologica Pragnesia.
40. Samādhi, Italy.

THRICE A YEAR

1. Journal of the Indian History, Madras.
2. Journal of the Malayan Branch of the Royal Asiatic Society.
3. Bulletin of the Madras Government Museum, Madras.
4. Anthropos, Austria.

HALF-YEARLY

1. Journal of the Greater India Society (Calcutta)
2. Mitteilungen des Seminars für Orientalische Sprachen (Germany)
3. Journal of the Indian Society of Oriental Arts, (Calcutta)
4. Bulletin de l'Ecole Francaise, (Indo-china)
5. Journal of the Annamalai University.

YEARLY

1. Journal & Proceedings of the Royal Geographical Society of Australasia Adelaide
2. Annual Bibliography of Indian Archaeology, Kern Institute, Holland.
3. Le Monde Oriental, Italy.
4. Annals of Durban Museum.
5. Annual Reports of the Mysore Archaeological Department.
6. Wiener Beiträge zur Kulturgeschichte Und Linguistik, Germany.

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Prince, Mandi State, Punjab.
3. His Highness Maharana Sri Bhavansinji Hamirsinji Bahadur,
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4. His Highness Maharaja Rajendra Narayan Singh Deo Bahadur,
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1. Hon'ble Justice Sir Manmatha Nath Mukerji, Kt., M.A., B.L.,
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62. Mr. P. Seetaramiah, Kharagpur.

STATEMENT OF ACCOUNTS

THE INDIAN RESEARCH INSTITUTE

Statement A.

From 1st June 1932 to 31st March 1933.

Dr.	CASH ACCOUNT						Cr.
	Rs.	As.	P.		Rs.	As.	P.
To Subscription a/c ...	141	0	0	Amount transferred ...			
„ Donation a/c ...	157	0	0	By General charges a/c ...	180	10	3
„ Loan a/c (Mr. S. C. Seal)	200	0	0	„ Furniture a/c ...	73	5	9
				„ Library Books a/c ...	23	8	0
				„ Sanskrit Sahitya ...			
				Parishad Advance a/c ...	2	0	0
				„ Balance ...	218	8	0
	498	0	0		498	0	0
To Balance ...	218	8	0				

Dr.	GENERAL CHARGES ACCOUNT						Cr.
	Rs.	As.	P.		Rs.	As.	P.
To Establishment a/c ...	10	0	0	Amount transferred from ...			
„ Stationery a/c ...	20	8	9	Subscription a/c ...	23	10	3
„ Stamp a/c ...	5	7	0	Donation a/c ...	157	0	0
„ Travelling Expenses a/c	23	15	3				
„ Contingency a/c ...	11	5	3				
„ Lightening a/c ...	5	7	0				
„ Paper and Printing a/c ...	49	2	0				
„ Library a/c ...	53	13	0				
„ Repair a/c ...	1	0	0				
	180	10	3		180	10	3

BALANCE SHEET, 31st MARCH 1933.

LIABILITIES.			ASSETS.		
Subscription ...	117	5 9	Cash ...	218	8 0
Loan (Mr. S. C. Seal) ...	200	0 0	Furniture ...	73	5 9
			Library Books ...	23	8 0
			Advanced to Sanskrit Sahitya Parishad ...	2	0 0
	317	5 9		317	5 9

Audited and found correct

(Sd.) K. S. MITRA, B.A., A. S. A. A. (Lond.).

Incorporated Accountant, (Hony Auditor).

11-8-34

STATEMENT B.

From 1st April 1933 to 31st March 1934.

Dr.

CASH ACCOUNT

Cr.

	Rs.	As.	P.		Rs.	As.	P.
To Balance of last year ...	218	8	0	Amount transferred			
„ Subscription a/c ...	2724	0	0	By General charges a/c ...	2232	3	6
„ Donation a/c ...	1020	0	0	„ Library Books a/c ...	293	3	6
„ Rgveda cash sale ...	81	7	0	„ Furniture a/c ...	214	7	0
				„ Advanced to B. K. Bose ...	2	0	0
				„ (deposit) to			
				Sanskrit Sahitya Parishad ...	4	0	0
				„ Advanced to Sree Krishna			
				Printing Works ...	608	0	0
				„ Advanced to Bhavadeh			
				Banerjee ...	6	8	0
				„ Advanced to Paritosh Barik...	22	10	6
				„ Advanced to			
				Charu Ch. Tarkatirtha ...	15	0	0
				„ Loan a/c (S. C. Seal) ...	150	0	0
				„ Balance ...	495	14	6
	4043	15	0		4043	15	0
To Balance ...	495	14	6				

Dr.

GENERAL CHARGES ACCOUNT.

Cr.

	Rs.	As.	P.		Rs.	As.	P.
To Travelling Expenses a/c ...	381	4	0	Amount transferred from			
„ Stationery a/c ...	67	4	6	subscription a/c. ...	1130	12	6
„ Stamp a/c ...	212	1	0				
„ Establishment a/c ...	390	10	0	Amount transferred from Do-			
„ Repair a/c ...	18	1	9	nation a/c. ...	1020	0	0
„ Contingency a/c ...	46	8	0				
„ Lightening a/c ...	21	10	3	Amount transferred from Rg-			
„ Library a/c ...	26	0	0	Veda Cash Sale a/c. ...	81	7	0
Carried forward ...	1163	7	6	Carried forward ...	2232	3	6

STATEMENT B (Contd.)

GENERAL CHARGES ACCOUNT (Contd.)

	Rs.	As.	P.		Rs.	As.	P.
Brought Forward ...	1163	7	6	Brought Forward ...	2232	3	6
To Paper and Printing charges a/c ...	660	12	0				
„ Commission a/c ...	15	0	0				
„ Discount a/c ...	2	0	0				
„ House Rent a/c ...	110	0	0				
„ Bharati Mahavidyalaya a/c	61	4	0				
„ Freight a/c ...	3	10	0				
„ Book-Binding a/c ...	12	0	0				
„ Editing a/c ...	206	0	0				
	2232	3	6		2232	3	6

BALANCE SHEET, 31st MARCH 1934.

LIABILITIES	Rs.	As.	P.	ASSETS	Rs.	As.	P.
Subscription ...	1710	9	3	Cash ...	495	14	6
Loan (Mr. S. C. Seal) ...	50	0	0	Library books ...	316	11	6
				Furniture ...	287	12	9
				Advanced to B. K. Bose ...	2	0	0
				Advanced to Sanskrit Sahitya Parisad ...	6	0	0
				Advanced to Sreekishna Printing Works ...	608	0	0
				Advanced to Bhabadeb Banerjee ...	6	8	0
				Advanced to Paritosh Barik ...	22	10	6
				Advanced to Pt. Charu Ch. Tarkatirtha ...	15	0	0
	1760	9	3		1760	9	3

Audited and found correct

(Sd) K. S. MITRA, B.A., A. S. A. A. (Lond)

Incorporated Accountant, Hony. Auditor,

11-8-34

STATEMENT C

From 1st April 1934 to 31st March 1935.

Dr.		CASH ACCOUNT		Cr.	
		Rs.	As. P.		Rs. As. P.
To Balance a/c ...	495 14 6	Amount transferred to General			
„ Vangiya Mahakosa ...	52 6 0	Charges ... a/c ...	4963 2 9		
„ Indian culture ...	560 15 3	By Library books ...	95 14 0		
„ Gaya Buddha Gaya ...	134 2 0	„ Furniture ...	71 15 6		
„ Rg-veda (Subscription) ...	1283 5 9	Advanced to Sreekrishna			
„ Rg-veda (Cash Sale) ...	201 11 3	Printing Works ...	806 8 0		
„ Barhut ...	321 9 0	Advanced to Dr. B. M. Barua	439 4 0		
„ General Subscription ...	873 0 0	Advanced to Mr. B. M. Ghosh	48 0 0		
„ M/S. Otto Harrassowitz ...	33 7 6	Advanced to Mr. U. C.			
„ Donation ...	6010 0 0	Bhattacharjee ...	30 4 3		
„ Upavana Vinoda ...	14 8 0	By Loan a/c (Mr. S. C. Seal)	50 0 0		
		„ Balance ...	3475 14 9		
	9980 15 3				9980 15 3
To Balance ...	3475 14 9				

Dr.		GENERAL CHARGES ACCOUNT		Cr.	
		Rs.	As. P.		Rs. As. P.
To Establishment a/c ...	515 10 6	By Upavana Vinoda a/c ...	14 8 0		
„ Stationery a/c ...	29 2 9	„ Rg-veda Cash Sale a/c ...	201 11 3		
„ Stamp a/c ...	441 12 6	„ Barhut a/c ...	321 9 0		
„ Travelling Expenses a/c ...	240 1 3	„ General Subscription a/c ...	873 0 0		
„ Library a/c ...	43 12 6	„ Gaya & Buddha Gaya a/c	134 2 0		
„ Contingency a/c ...	39 2 9	„ Donation a/c ...	3384 13 0		
„ House Rent a/c ...	165 0 0	„ M/S. Otto Harrassowitz a/c	33 7 6		
„ Lightening a/c ...	25 10 3				
„ Editing a/c ...	135 0 0				
„ Freight a/c ...	28 4 0				
„ Paper and Printing charges a/c ...	3076 7 0				
Carried Forward ...	4739 15 6	Carried Forward ..	4963 2 9		

STATEMENT C. (Contd.)

Dr.

GENERAL CHARGES ACCOUNT (Contd.)

Cr.

	Rs.	As.	P.		Rs.	As.	P.
Brought Forward. ...	4739	15	6	Brought Forward ...	4963	2	9
To Repairing a/c. ...	14	5	9				
„ Canvassing a/c. ...	25	1	0				
„ Bharati Mahavidyalay a/c. ...	164	0	6				
„ Book-binding a/c. ...	18	12	0				
	4963	2	9		4963	2	9

BALANCE SHEET, 31st. MARCH 1935.

LIABILITIES.	Rs.	As.	P.	ASSETS.	Rs.	As.	P.
Indian culture ...	560	15	3	Cash ...	3475	14	9
Vangiya Mohakosh ...	52	6	0	Furniture ...	359	12	3
Rg-Veda Subscription ...	2993	15	0	Library Books ...	412	9	6
Donation ...	2625	3	0	Advanced to Sreekrishna Printing Works ...	1414	8	0
				Advanced to Dr. B. M. Barua	439	4	0
				Advanced to Mr. B. M. Ghose	48	0	0
				Advanced to Mr. U. C. Bhattacharjee ...	30	4	3
				Advanced to Mr. Paritosh Barik ...	22	10	6
				Advanced to Mr. B. K. Bose	2	0	0
				Advanced to Pt. Charu Ch. Tarkatirtha ...	15	0	0
				Deposit in Sanskrit Sahitya Parishad ...	6	0	0
				Advanced to Bhabadev Banerjee ...	6	8	0
	6232	7	3		6232	7	3

Audited and found Correct,

(Sd.) K. S. MITRA, B.A., A. S. A. A. (Lond.) A. I. R. A.

Incorporated Accountant, Hony Auditor,

I. Indian Philosophy.

**President : Mr. M. Hiriyanna, M.A.
Mysore.**

1. SHAMKARA'S CONCEPTION OF THE ABSOLUTE.

D. G. Londhe, Institute, Amalner.

This paper sets forth some characteristic features of Shamkara's conception of the Absolute. According to Shamkara, permanence, that is, absence of change or contradiction is the criterion of Reality. The Real again, must be spiritual in nature and not material, as the material is doubly dependent on the spiritual, for its being caused as well as for its being known. The distinction between the Subject and the Object is central in Shamkara's system and corresponds to the distinction between reality and unreality, as is seen from the opening passage in his commentary on the Brahma Sutras.

The character of the Subject as such is a clue to the nature of the Absolute. The self-awareness (*aham pratyaya*) is an evidence of a consciousness that is self-evident and self-luminous, and prior to the distinction between the state and content of cognition, between the that and what of experience. The self-awareness is different from the notion of self-consciousness to be met with in western philosophy. Shamkara's Absolute is not unity-in-difference but unity pure and simple. The Atman is homogeneous, *ekarasa*, and not a union of contradictories.

Our understanding of Shamkara's conception of the Absolute will remain incomplete so long as we do not know his view of the relation of the Absolute to the world. Here we find that when he once arrives at the conception of Reality and its complete contrast with unreality, he makes no attempt to deduce the world from the Absolute. He is never anxious to 'save the appearances' of the world. With him there can be no question of the relation of the Brahman and the world-appearance, any more than there can be one as regards the relation between the rope and the illusory snake or between the shell and the appearance of silver. The relation subsists between two terms existing side by side, but the world-appearance does not exist apart from the Brahman, in fact only the Brahman exists. Thus Shamkara's Absolute stands in solid, static singleness!

2. THE YAJNIKYUPANISHAD.

S. S. Suryanarayana Sastri, Madras University.

This is part of the Taittiriya Aranyaka and is otherwise known as the Mahanarayana Upanishad, sometimes as the Mahopanishad. It is claimed by both Saivites and Vaishnavites, the latter basing their claim principally on the Narayana Anuvaka. The Saiva contention is that the rest of the Upanishad being strongly Saiva in tone, the particular anuvaka should be so interpreted as to harmonise therewith. This reconciliation is effected by Haradatta, Srikantha and Appayya Dikshita. One particular sentence, the concluding one of the Narayana Anuvaka presents a difficulty which is got over in an identical manner by all three, *i.e.*, by reference to the Kaivalya Upanishad. The difficulty does not arise at all on the reading of the Andhra recension. This raises the question of the age and authority of that recension. Sayana adopts it, but does not comment on it. Bhatta Bhaskara said to be an Andhra (by Burnell) does not adopt it. Haradatta, the commentator on Apastamba, adopts it, while it is surmised that probably Apastamba too adopted it and was himself probably an Andhra. *Quaere*: 1. When did the Andhra recension first gain recognition? 2. What other recensions are extant, besides the Andhra and the Dravida? How far do they correspond to either in respect of the Narayana Anuvaka? 3. Why is not the Andhra recension used by Appayya Dikshita even for argumentative purposes? 4. What explains the present currency of the Andhra recension in the Tamil country?

3. VEDANTISM AND THEISM.

Rasvihary Das, Institute of Philosophy, Amalner.

Vedantism is taken in the sense of non-dualism (advaitism) of Sankara and his school. By theism is understood a theory of reality which guarantees the existence of God as well as that of
 distinct from him. In spite of its absolute non-

dualism, Vedantism is supposed to grant some reality to God and men and so it appears to be not inconsistent with theism, although it goes beyond it. But in fact the God of Vedantism is an illusory God. The absolute, which is not God, being alone real, according to Vedanta, there cannot be a real God beside it. The absolute appears as God when it is associated with *ajnana*.

As *ajnana* makes us see things, which are not really there, refers to an object and is also supposed to be cancelled by right knowledge, we have to take *ajnana* only in the sense of illusion. So the absolute misunderstood comes to be the meaning of God. There is no real God. Thus Vedantism is seen to be antagonistic to all forms of theism.

The ordinary man who believes in Vedantism does not generally see the atheistic implications of the Vedantic position. He takes God to be real for all practical purposes, believes in *ajnana* as the constitutive principle of the world or at least as playful energy of the lord, and does not think that mere knowledge is sufficient to effect his salvation.

If the beliefs and practices of the ordinary Vedantist are to be justified, then absolute non-dualism will have to be given up. *Ajnana* will have to be taken as a real entity, not removable by mere knowledge. There seems to be, in the Vedantic thought itself, some justification for these changes.

4. THE ROLE OF FAITH IN VEDANTA PHILOSOPHY.

By V. B. Shrikhande, Holkar College, Indore.

(1) Of all the Indian schools of philosophy, only the Vedanta school professes to derive its philosophy from the Upanishads taking to itself only the humble role of interpreting them. The aim of this paper is to see how far the method of Vedanta philosophy conforms to the requirements of modern logic.

(2) For this purpose we must observe first the process by which the human mind seeks to obtain an explanation of the universe. It is a search after unity which lies hidden behind the variety and change in Nature. A glance at the sciences of

Chemistry, Physics, Biology, Metaphysics shows how there is a persistent attempt on the part of thinking men to see one Stuff, one Cause, one Law in the universe.

(3) The discovery of laws connecting different parts and features of the universe with one another is not the result of mere observation. In fact, there is nothing to observe unless we form a conjecture which then prompts us to look for evidence for or against it. Such an hypothesis is the offspring of scientific imagination exercising itself on the basis of previous knowledge, but in the light of the goal to be reached.

(4) The scientist is ready to give up any hypothesis that is found to be inconsistent with facts, but with such readiness he combines a tenacity which alone enables him to give his hypothesis a fair trial.

(5) His faith in the hypothesis is justified by the care with which it has been framed and by the test of facts to which it is submitted. A good hypothesis comes only from a mind richly stored with facts and endowed with a keen perception of resemblances. The importance of these qualifications increases with the difficulty and complexity of the problems to be solved.

(6) Ordinary minds are not capable of discovering the ultimate Nature of Reality and the Destiny of Man. But these are problems that must be solved by every man for himself if his life is to be a success. The best course, therefore, is to listen to the inspired utterances which traditionally represent the highest wisdom in the land and try to verify them for oneself.

(7) Even in this process of verification we must take care not to raise objections at first but try to justify the conclusions to which we have listened by thinking of experiences which support them. If we proceed with patience and reverence we shall find that most of our doubts are based on a superficial observation of experience.

(8) There is no fear that our doubts will be suppressed instead of being solved in as much as the process will end only when we have obtained a direct view of the Reality (*Sakshatkara*).
 All our doubts must come in the way of realisation.

(9) This realisation cannot be an illusion, for man will be satisfied only when he obtains that he has been looking for. No illusion can be permanent in as much as it cannot give permanent satisfaction.

(10) We thus see that the faith in the Upanishads demanded by the Vedantist is similar to the scientist's faith in his hypothesis, though differing from it in degree. The Vedantist cannot be accused of putting faith before Reason and Experience in point of logical value.

5. THE JAINA THEORY OF SPACE (AKASA.)

By Harisatya Bhattacharya, M.A., B.L.,

1, Kailas Bose Lane, Ramakrishnapur, Howrah.

The Eleatics denied the reality of Space. Berkeley contended that our conception of Space is due to the peculiar impressions of sight and touch. According to Kant, Space is no reality but only a subjective condition of sensibility. All the arguments, however, in support of the doctrine of subjectivity of Space are unable to bar out the possibility that it may be objectively real as well.

In India, the Vedanta thinkers denied the reality of Space, It has no general or special characteristics. The Vedantins contend that Space is an object of our visual perception; where the eyes are inoperative, it is the soul which intuitively feels it. The Nyaya, the Vaiseshika, and the Sankhya philosophers are opposed to this doctrine of the Vedanta. Like the Pythagoreans, Plato, Aristotle and Newton, they admitted the real existence of Space.

According to the Jainas, Space is a real substance. It is characterised by *Avakasa* i.e., it is capable of giving Space to *Jiva* etc. Just as Plato says, *Akasa* is "like the mother" which "receives" all things which are likened by Plato to "children."

Space is eternal, all-pervasive and formless. According to the Jainas, it is immaterial. That portion of Space which contains substances, is the *Lokakasa* and the infinite "void Space beyond is the *Aloka* or *Anantakasa*. The Jaina theory is opposed to the Aristotelian which denies the existence of any "void space"

and is similar to the theory of the Stoics which denied the existence of "void space" within the world but admitted its infinite expansion beyond. *

The atomists in ancient Greece and a class of thinkers in India thought that space was the condition of motions of bodies. The Jainas, on the contrary, contend that the principles of *Dharma* and *Adharma* are respectively the conditions of Motion and Rest and that *Akasa* is a distinct substance. They point out that it is because in the *Lokakasa*, the three principles of *Akasa*, *Dharma* and *Adharma* are co-extensive that people have a tendency to identify them.

Akasa is different from *Kala* or Time which is characterised by *Vartana* or "continuity in successive changes."

Against the Pythagoreans and the realistic schools of Indian philosophy, the Jainas maintained that space is an immaterial substance, although it is un-psychical. "Sound" cannot be looked upon as an *attribute* of *Akasa*; sound, according to the Jainas, is *Poudgalika* i.e., a mode of matter. The Jainas contend that there is no reason why we should look upon *Sabda* as a *Tanmatra* and *Akasa* an evolute of it.

6. IS SATKARYAVADA IN VISISHTADVAITA AN IMPROVEMENT ON THAT IN SANKHYA?

By H. N. Raghavendrachar, Maharaja's College Mysore.

I. A brief summary of the Satkaryavada in Sankhya Philosophy:—

The real is always real, because the unreal cannot be made real—causal operations produce products being in actual relation with them—it is because that products are contained in their material causes that particular causes give rise to particular products—the so-called products are never produced but only manifested.

II. Criticism of the Satkaryavada in Sankhya:—

If products are ever existent, then the causal operation ought to be—cause and manifesting agent are not the same.

The product is not its cause, just as the destroyed is not in the destroyer—at least the manifestation of the products must be produced and similarly product also may be produced.

III. The Satkaryavada in Visishtadvaita:—

Product is produced, so casual operation is needed.

Product and cause are not different substances—they are phases of an identical substance. This is proved by experience.

IV. An answer to the question, is Satkaryavada in Visishtadvaita an improvement on that in Sankhya?

The same thing may undergo changes and these changes may be different—such a position as this removes all the difficulties raised by Sankhya—this position is a definite improvement on the Sankhya position.

II. Logic and Metaphysics.

President: Prof. J. A. Chadwick, Lucknow.

1. THE PROBLEM OF TRUTH.

By P. S. Ramanathan, Nagpur University.

An attempt is made to critically examine the diverse solutions of the problem hitherto proposed with a view to understand the merits contained in them and thus work out a satisfactory solution.

"Intuition" is not always infallible. But the truth-claim that every judgment has at the time it is made rests in the case of many judgments on intuition. The theory of "Correspondence" is not absurd and meaningless if it is based on a realistic theory of knowledge. The criticisms usually levelled against it are valid only if it is made to rest on phenomenism. "Workability" is an evidence of truth rather than "truth" itself. "Correspondence" with the nature of Reality in the case of judgments about the external world and "rational necessity" in the case of "abstract" truths may be regarded as constituting truth. "Coherence" between judgments is a useful concept but the "Coherence" theory of Truth with the implication of the doctrine of degrees of Truth is illegitimate.

The quest of Truth is an eternal process.

2. PHILOSOPHIC OUTLOOKS ON THE PROBLEM OF TRUTH.

By A. K. Trivedi, Baroda College, Bombay.

Notions of Truth and Knowledge are intimately connected. Objective Idealists speak of Truth and Reality as one, as an all-inclusive harmonious whole. Realists distinguish between idea and object, and regard Truth as a relation between the two. Pragmatists speak of it as a sort of value, a human adjustment. Truth is neither a copy of Reality nor a correspondence with it. It consists in the internal coherence of a system which constitutes Reality. The standpoint of Absolutism, of Intellectualism is satisfactory. The notion of Truth as human adjustability

confounds the function of ideas as guidance with their function as cognition. Reality is a positive, self-subsisting individuality. Our knowledge is a mixture of truth and error. There are degrees of Truth and Error. Does not this violate the Formal Law of Contradiction? No. We have no chance of being entirely right or entirely wrong. The absolute is pre-supposed in all ordinary judgments. Even a simple statement, this rose is red, pre-supposes the full meaning. The Universe is such that this rose is red. Even at its best analysis, Russell's realistic interpretation of Truth fails to be adequate. It ultimately refers to Fact or Environment. But there is the rub. The fact or the Environment is inexplicable apart from meaning.

3. THE REALITY OF TIME.

By G. Gupta, Amalner, Indian Institute of Philosophy.

The problem has come to the forefront of philosophical speculation since Bergson propounded his Theory of Creative Evolution and Einstiem discovered the Law of Relativity. The outlook has completely changed—objective consideration of time being emphasized as necessary to a proper understanding of Time.

In discussing the Reality of Time we have to ask ourselves—'Is time a real entity, or, only a character of what we understand by 'the Real'. We have also to enquire—Is it actually experienced as real? If so, how?

The so-called 'perceptual time' and 'conceptual time'—are both based on a misinterpretation of the Character of Time—Time being spatially understood. This error seems to have been noticed by Kant, although a subjectivist himself. Kant's description of Time as 'the form of Inner Sense' as distinguished from space as 'the form of outer Sense'. Kant's strong emphasis on Time. But this is not ultimately maintained.

Bergsons' description of Time as 'duration' which is directly i.e., intuitively perceived as a 'Quality' and not as a 'Quantity'. Time as duration comes to be the basic principle in the doctrine of Creative Evolution.

Kant and Bergson seem to give us a clue to the proper understanding of Time.

Professor Alexander's treatment of Time as an essential factor in Cosmic evolution; Time conceived as grounded in the "inherent restlessness of the Universe"; Criticism.

The Neo-Idealistic Conception of Reality as 'History' in Croce and Gentile—necessitating an emphasis of Time; Criticism.

Prof. Royce's doctrine of Time as a 'form of the will'—as longing for union with the Universal; Criticism.

Objective consideration of Time in Indian Philosophy—Ramanuja, Nimbarka and Vallabha. Time considered to be eternal and objective—necessary for the 'manifestation' or 'Expression' of Brahman as dynamically conscious.

Can we have a Theory of Time on the above basis? How Time is actually experienced in 'Change' which stands for 'Creation'. Every change is a creation; Creation must be traced to a creative actuity which is actually felt but nowhere perceived except in time. Illustration from 'growth' 'mental solution of a problem' etc. Our unsophisticated mind is nearer the truth here. False 'Time' is the spatially interpreted time as 'Succession'; as Past, Present, and Future, from the Present as the point of reference which does not exist.

True Time as Creative activity is always with our experience which cannot be explained without it. Time is thus 'real' in experience—the reality being grounded on the eternal creative activity of God. Change cannot be dispensed with as 'Illusion': Change is to Reality, what 'effulgence' is to light; change points to 'infinite creative activity' or Time which, in its turn, points to God as the Infinite Eternal *Being*.

4. ARE HYPOTHETICALS JUDGMENTS AT ALL?

By Surendralal Kundu, Murarichand College, Sylhet.

Three forms of the Hypotheticals. Our contention is two-fold that—(i) Hypotheticals with *three* or *four* terms are not judgments, but abridged inferences? and that (ii) those with *two* terms are, however, real judgments.

I.

Hypotheticals with three terms are Enthymemes proved by

supplying the omitted premise: Hypotheticals with four terms are Sorites proved by supplying the two omitted premises.

An objection against our view answered: the objection as stated by Prof. K. C. Bhattacharjee; the same objection as stated by Bosanquet.

Acceptance of our view will lead to the solution of the question whether hypothetical can be negative: Prof. K. C. Bhattacharjee's view of negative hypotheticals criticised.

Review of rival views (a) the ordinary view, the hypothetical as a conditional predication and the antecedent as the condition; (b) Bosanquet and Sigwart's view; the relation expressed is that of ground and consequence—but it is a relation between suppositions not judgments: (c) Dr. Venn's view.

II.

Hypotheticals with two terms—(If A is, B is) is not generally recognised as a distinct form; but this is wrong. It states a connexion between *existence* of 'A' and *existence* of 'B' whereas the complex hypotheticals state a connexion between *truth* of 'A' and *truth* of 'B'.

Importance of this form proved—(a) unconditionally universal judgments require this form for their expression; (b) This is the form in which the universal major of the categorical syllogism should be translated.

Need for such a distinction between hypothetical forms foreshadowed in Mr. Keynes' distinction between conditionals and hypotheticals.

5. THE STARTING-POINT OF LOGIC.

By Adhar Chandra Das, Carmichael College,
Alamnagar P. O., Rangpur.

No abstract.

6. THE SOURCE OF THE KNOWLEDGE OF VALIDITY.

By Dharendra Mohan Dutta, Govt. College, Patna.

The purpose of this paper is to show that the validity of a knowledge must be known from that knowledge immediately.

In other words that every knowledge must certify its own truth or that truth must be self-evident.

The ordinary view that the validity of a knowledge—whether perceptual or inferential, has to be known through an inference cannot stand. Because the validating inference itself must be then admitted either as itself self-evident which will be suicidal to such a view or it must be admitted to be in need of being confirmed through a second validating inference—a process that will lead to infinite regress.

The only escape from this difficulty would be to assert that the validating inference has not itself again to be verified through a foreign source, that it must be taken as true if not positively doubted or falsified. This confession is a disguised and indirect acceptance of the opposite view namely that knowledge vouches for its own truth.

The objections to the view of the self-evidence of truth considered. Doubt, disbelief and confirmation not inconsistent with this view. Knowledge remains as such so long as causes of doubt or disbelief are absent; when the latter appear. Knowledge ceases to be and with it the question of its validity. Confirmation not a creation of knowledge about validity; it is only a removal of the conditions preventing knowledge and therefore only a process of making knowledge itself possible.

III. History of Philosophy.

President: Prof. S. K. Maitra, Benares.

1. THE ONTOLOGICAL ARGUMENT AND THE UPANISHADS.

By N. K. Brahma, Berhampur College.

The Ontological argument is the real basis of the theories of truth. The 'Correspondence' theory and the 'Coherence' theory discussed. Kant's criticism of the ontological argument. How it affects the Hegelian Identity of Thought and Being. Truth implies identity of idea and existence. The Vedantic Brahman is a real identity of thought and being. The Vedantic conception of '*Swayamprakasatwa* of *jnana*' or 'unconditionality of revelation' explained and shown to be the ultimate goal of knowledge. The ontological argument as explained by Sankara in his Commentary on the Brihadaranyaka Upanishad. The Vedantin is not an idealist of the Berkeleyan type. The Vedanta embraces western Idealism as well as Realism. The real force of the ontological argument. Kant's objections have their applicability to the views Descartes as well as those of Hegel. The ontological argument as found in the Upanishads is free from the objections urged by Kant. Vedantic Brahman is not an *idea* at all, but is the prius of subject and object.

2. THE PROBLEM OF ERROR IN AMERICAN NEO-REALISM.

By U. N. Gupta, Dacca University.

1. Introduction : Importance of the problem in Neo-Realism : Error, it is said, proves the existence of the subjective, whereas the neo-realists in America e.g. Holt, offer an objective theory of consciousness, defining it in terms of "a cross-section of the universe specifically responded to by the organism". Again, with regard to the theory of knowledge the neo-realist's position is that of epistemological monism—the object directly becomes the content of consciousness under certain conditions (the doctrine of immanence) ; if so, what room is there for error? The problem of error is thus the crux of new realism.

2. Non-realist solution of the problem; "Realism meets the problem of error by borrowing from logic and mathematics the well-authenticated distinction between reality and being. The universe is not all *real*, but the universe all *is*". How?

3. Montague's solution of the problem: Distinction between *real* and *unreal*. Belief in the real is *truth* and that in the unreal is *error*, belief being interpreted in an objective sense. How Montague's solution of the problem is connected with his peculiar theory of consciousness viz. *Hylō-psychism*, the theory that "all matter is instinct with something of the cognitive function; that every objective event has that self-transcending implication of other events which when it occurs on the scale that it does in our brain process we call consciousness". Epistemological triangle: (a) External physical objects producing (b) a cerebral state would be (c) the self-transcending implicate of that state. Now if this implicate be the physical object itself then it is *true* knowledge; but if owing to plurality of causes it be something else then it is *false* knowledge.

4. Examination of Montague's view.

5. Holt's solution: Errors and illusions do not indicate the existence of the subjective. They imply contradictions which are as much objective as anything else and are related after the manner of opposing forces.

6. Examination of Holt's position: Can contradictions be regarded as objective?

7. Conclusion: Neither the view of Montague nor that of Holt satisfactory. It will not do to ignore the subjective. Truth and error arise out of the intercourse between the subjective and the objective. The "squinting theory" of Alexander how far acceptable.

3. THE MEETING OF THE EAST AND THE WEST IN REALISTIC PHILOSOPHY.

By R. A. Sankaranarayana Ayyar, Madura College, Madura.

No abstract.

4. THE SAMKHYA THEORY OF REALITY AND CONTEMPORARY PHILOSOPHY,

By Sambhunath Roy, B. N. College, Patna.

An attempt has been made to explain the Samkhya doctrine of reality in the light of present-day Philosophy.

The following points have been taken into consideration—

(1) Samkhya duality and Descartes. Prof. Alexander's theory of Consciousness and Reality.

(2) Samkhya evolution and Spencer. Hartmann's unconscious teleology. Lloyd Morgan's Emergent evolution.

(3) Samkhya doctrine of Prakriti as trigunatmika and Neo-Realism.

(4) Samkhya theory of creation and Bergson. Purusha and *elan Vital*.

(5) Samkhya plurality of Purushas and Dr. Russell's theory of different observers and perspectives.

(6) Samkhya Space and Time and the modern theory of Relativity.

(7) Samkhya theory of knowledge and Bradley.

(8) Samkhya view of Kaivalya.

IV. Philosophy of Religion.

President : Dr. Enola Eno Lucknow.

1. DOES DEATH ANNIHILATE PERSONALITY?

By B. L. Atreya, Benares Hindu University.

No abstract.

2. SANDILYA'S PHILOSOPHY OF DEVOTION,

By Satiprasad Banerjee, Institute of Philosophy, Amalner.

1. Introduction.

2. A Mimansa of Bhakti is more essential than a Mimansa of Jnan or Karma, since,

(a) The discipline of Bhakti in all its expressions purifies the whole nature of man and,

(b) by abolishing the intervening mind (Manas) frees the Jiva of an unsubstantial Upadhi.

(c) It is the absolute requisite for the Divine bliss and the complete emancipation of man, and is decidedly superior to Jnana and Karma, which fail to bring the desired calm. (Mukti)

3. The Nature of Bhakti:—

The definitions given by the Seers and Rishi, Sandilya as
(1) *Sa paranurakti Isvare*.

(a) It is not of the nature of belief which is ever-shifting, but it is eternal and unflinching attachment from which there is no deviation.

(b) It is not to be discarded, since it is of the nature of Raga as its object is highly laudable.

(c) In its highest form, the love is God—centric, and not ego-centric. It is defined as *Anukulyena, Krishnanusilanam*.

(d) The fruits of Bhakti are eternal, since Bhakti is not of the nature of Karma.

(e) It is seen to be superior to knowledge since we see knowledge to subserve devotion even in ordinary life.

4. The subsidiary forms of Devotion and knowledge are accessory to Para-Bhakti.

5. Devotion to Avataras also frees the Soul, but attachment to Vibhuti, though laudable is unable to bring out the redemption as they are endowed with finite Upadhi. *Pranityannavibhuti*shu.

6. Conclusion,

3. THE BELIEF IN IMMORTALITY AND ITS IMPLICATIONS.

R. D. Desai, Institute, Amalner.

The idea of immortality is variously understood as (a) eternal life in this body, (b) freedom from samsara, (c) survival of something after bodily death. That something is again variously interpreted as (a) pure substance called soul, (b) impersonal influence or meaning conserved by the race, or (c) a thinking, feeling, willing centre of self-consciousness—a person. We shall discard (a) and (b) and shall accept personal immortality.

Physical sciences cannot positively show that the personal ego can exist after the disintegration of this body. They can only point out to us that in man mind tries to be autonomous.

On pure metaphysical grounds we cannot form a positive idea of a spiritual substance in its pure subjectivity and so we cannot derive the idea of immortality from that. The idea of self as a pure substance is a fictional and limiting concept. We cannot get at it. Ethical self is the only reality which we can resort to, while basing our belief of immortality on it. All talk of thinking out the self as pure subject in its existential aspect, leaving apart its moral aspect is mere philosophical conceit.

Metaphysical implications of our belief: we cannot believe in absolute idealism which leaves no room for the finite selves. We can only countenance personalistic idealism quite consistent with our belief.

Practical implications of our belief: to the pessimist it will stretch a vista of eternal struggle while the loss of it would cripple the energies of an optimist. Again, the idea if misunderstood will breed a spirit of other-worldliness. Immortality is here in the making, in the sense that the more perfect we are here the fitter we shall be for the life beyond. Lastly our belief would take away the sting from death for it is the uncertainly beyond death that

4. THE UNIQUE EXPERIENCE OF SAINT MANIKKA VACHAGAR.

—A STUDY IN VARIETIES OF RELIGIOUS EXPERIENCE—

By N. Venkataraman M.A., Professor of Philosophy,
Maharaja's College, Vizianagram.

1. The original experiences of a great man have a unique philosophical value—Manikka Vachagar had all the characteristics of Saintliness enumerated by the Psychologist, W. James—

2. Manikka Vachagar is unique in religious history as making frequent references to his extraordinary and miraculous experiences.

3. *Outline of Manikka Vachagar's life*—Early life; minister-ship to the King of Madura—Spiritual discontent and longing for special revelation—Expedition to purchase horses for the King; arrival at Perum-durai; meeting with Siva as Guru; his initiation and Conversion—Return to Madura; imprisonment by the King. Siva's appearance as a horse-dealer—The Jackal miracle—The Vaigai floods—The miracle of Siva's doing cooly work for a poor woman—Manikka Vachagar's return to Perum-durai; the departure of Siva; and afterwards, of his Hosts. Manikka Vachagar's pilgrimage, and final retirement to Chidambaram. Victory over Buddhists—

4. The *Tiruvachagam* as high class religious poetry, revealing the wonderful personality of Manikka Vachagar and the unique nature of his experiences.

5. W. James on conversion, and the possibility of miracles—Sanctification.

V. Ethics and Social Philosophy.

President : Prof. P. A. Wadia, Bombay.

1. RAMANUJA ON MORAL RESPONSIBILITY.

By K. R. Applachari M.A., Lecturer, Government College,
Kumbakonam.

“Am I free?” is a question of deep personal interest.

Am I to submit to everything with folded hands. Am I not the master of my fate, the captain of my soul? The object of this paper is to examine Ramanuja's answer to this all important—question.

The question of the agency of the soul and the kind of agency is raised in the Kartradhikarana and Parayattadhikarana of the Brahma Sutras. Ought implies can. Otherwise—scriptural injunctions become meaningless. Freedom of choice is guaranteed. The analogy of the carpenter who furnished with tools works or not as he chooses.

God is a disinterested looker on in Pratamapravritti (Udasina)

The objection that God as the intitiator of all things is to be held responsible answered.

The objections regarding cruelty and partiality attributed to God answered. The meaning of mercy.

Reconciliation of man's freedom and God's Udasinatvam with the passage in the Upanishad “For he makes him whom he—wishes to lead up from these worlds do a good deed &c.,—(Kaush-
Upa).

Examination of the doctrine of Karma.

Reconciliation of God's sovereignty and Man's freedom ; compare king delegating power to ministers.

Sankara and Ramanuja on the agency of the soul.

Ramanuja with an abiding faith in the existence of a real moral order has an indubitable conviction that men are free. Keenly alive to the fact of human responsibility and freedom he points out it is possible to gain a rational and an ethically satisfactory view of human life which neither blinks its tragic aspects nor denies the joy and adventure which it contains and it is also possible to reconcile God's sovereignty and man's freedom and to justify the ways of God to man.

2. PROBLEM OF COMPARATIVE VALUE.

D. G. Vinod, Research Fellow, Indian Institute of Philosophy,
Amalner.

The problem of generic value is to define the meaning of good, evil and valuable. The problem of comparative value is to define the meaning of better, best and more or less valuable. We have not to find out what is most valuable or what we most desire but we have to discover the significance of such actual or possible findings. "Better" is not the same as what I like more nor what I prefer something to something else. If one object is better than another (a) it must have some kind of magnitude (b) it can be *better* in respect of the same condition in which it is good. Interest confers value, so interest alone can confer the amount of it; (c) if interest has some kind of magnitude then every interest is commensurable that is, it must be greater or less in some respects than some other interest. This does not mean that all interests are commensurable with each other, nor that those which are, are so, in *all respects*. There is no one absolute best; there are only different bests true in their own sphere, just as there is nothing like one greatest number or one perfection as such. There are four principles of comparing values Correction, Intensity, Preference, and Inclusiveness. The first is non-quantitative but like the rest, it qualifies value and it does not compromise it. The other three correspond to W. E. Johnson's intensive, distensive and extensive magnitudes. They are not reducible to one another. They can be related to each other in a certain manner and hence in a sense are commensurable.

3. SOME SUGGESTIONS TOWARDS A NEW ETHIC.

By K. R. Srinivasiengar, Maharaja's College, Mysore.

The new point of view in ethics is that ethics should no longer be considered as an independent science of Human welfare (eudaemonia). Its primary question should no longer be: What is the *summum bonum* for man? For this question implies that the highest good must include a large number of 'goods-in-them-

wealth, health, etc. The moral point of view is thus confused with the artistic, the economic, the cultural etc., and a moral agent needs to be a scientist, an artist, a poet, etc. Morality is only a part of an ethical life and increases *pari passu* with civilisation.

This *reductio ad absurdum* could be avoided only if morality is considered primarily as a question of motives, of willing and doing. Morality is only a means to an end, a qualification or condition to be fulfilled in order that one may undertake certain tasks. Religion and social service form the two fields where morality operates as such a condition or qualification; hence the morality of a people develops as their ideas of religion and social living become nobler and nobler. This accounts for diversity of moral practice and admits of dynamism in morality.

Morality thus not commensurate with perfection of all capacities. A moral man need not be a scientist, an artist, etc. Civilisation and culture develop of their own accord, for the innate impulses, instincts and desires of man *must* have self-expression. Hence morality and civilisation are not necessarily mutual accompaniments. Morality is in the nature of the form of life, an attitude of mind, whose appearance depends on the character of a people's religious beliefs and social circumstances. World-renunciation is not necessary for moral life.

The actions of individuals, however, must have reference to the realisation of the nature of self and the promotion of others' well-being. Both being highly metaphysical propositions, ethics finds its completion, not in politics, but in religion or metaphysics. The incompleteness of a purely social ethics. When the merely social or human is replaced by the divine standpoint, morality ceases to operate as a *qualification*.

Answers to certain possible criticisms of the above view.

4. PLEASURE AS CONSTITUTIVE IN JUDGMENTS OF VALUE.

By Charu Chandra Sinha, Professor, Patna College.

Pleasure is a feeling of value, but it is not a measure or standard of value. Moral value does not depend on the quantity of pleasure as such, but pleasure in so far as it is noble or refined.

If pleasure be regarded as a feeling of value then what about the objectivity of 'moral judgment'? The objectivity of a moral judgment does not lie in the recognition that a feeling is but in the relation of an object to a feeling which it tends to evoke. Feeling is a function of human constitution with all its settled characteristics. When the mind becomes a partner with other things, the values which accrue, pertain to the whole of the partnership. This objective background acts as a steadier and corrector of opinion.

Objectivity suggests universality as well. But ethical judgment, if tied up to feeling, is bound to be *our* judgment; and would not this be to deny universality which is a necessary characteristic of moral judgment? There is a good deal in common to different men and, therefore, a good deal in common in what men want and in what they approve and condemn. What all men want without exception is pleasure and this is what constitutes a substantial identity of moral judgments.

VI. Psychology.

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1. UTOPIAN IDEAS.

H. D. Bhattacharya, Dacca University.

Wish-fulfilment in a conscious or unconscious form is the keynote of all speculations about the destiny of the soul after the dissolution of the body. In this respect there is a close agreement between all types of Utopias and all kinds of Heavens, the main difference being that the former are sublunar in their location while the latter are either vaguely conceived or definitely assigned to transmundane regions. The various conceptions of heaven and salvation embody values considered to be the best by the suffering world and throw interesting sidelights upon man's unconscious desires and ideals and conscious yearnings. Incidentally, a glimpse may be obtained of the working of certain instincts in defining the ultimate destiny of the human soul. Heavens appear therefore as postulates of the will under the influence of desires and take their character from the nature of the ills which are sought to be avoided in earthly existence. Apart from such reference to the will aspect of our mental life, salvation and heaven have no meaning.

2. OUR PSYCHIC PROCESS—AN ADVAITIC INTERPRETATION.

By P. Narasimham, M.A., L.T., Lecturer, Government College, Kumbakonam.

When we examine the continuous flow of psychoses that make up our consciousness, we notice it reveals itself like the unrolling of a Cinema film whose beginning and ending are unknown to us, and which as a whole seems more as the *given* than ever as made by us, in the manner in which even our body with its own peculiar characteristics and pedigree is thrust on us. It is this psychic process that is the ultimate basis of both our waking and dream states. It can be conceived from such data that we, though apparently individual, are part and parcel of one system of consciousness and life, which we share in various ways, and in which we have only a pseudo-self-hood. We are evolving

to become hereafter true individuals where we stand as self-creating units. If the scientist speaks of the ultimate one-ness of matter-energy, the philosopher should speak of the ultimate one-ness of life-consciousness. The latter is the psychology and former the physics of the cosmic process.

3. WHAT PSYCHOLOGY IS.

By S. C. Chatterjee, Calcutta University.

It is a controversial question whether psychology is a branch of natural science like physics or biology. There is no unanimity of opinion among psychologists and philosophers as to what should be the right answer to this question. Some would fain make a physical science of psychology, while others would condemn the very attempt as overbold and reckless. Hence arise the questions: In what sense psychology is a science? How far can this science be treated as a specimen of natural science?

In the history of human thought psychology begins its career as a science of the soul. The empiricism of Locke and Hume makes for a psychological study of consciousness apart from any supposition of the metaphysical soul. The older concept of consciousness as an entity or essential property or power of the mind is replaced by the modern concept of it as a general name for all psychoses. Henceforward psychology comes to be defined as the science of consciousness. The functionalist definition of psychology as the science of mental functions and of mental functions as forms of psycho-physical reaction to the environment has clear biological connections. Behaviourism as one of the developments of functionalism reduces psychology to the position of a natural science. The same natural-scientific standpoint is asserted by physiological and experimental psychology in their extreme forms.

The character of science in general and natural science in particular is explained as a preliminary question. Psychology is a science so far as science is an orderly account of facts of any one order. It can hardly be treated as a natural science which is a description and an explanation of facts in terms of matter and motion. The alternative possibilities of so treating the science of mind are (a) denial of the mind's real existence, and (b) reduction of mind to some form of neural activity. Both

alternatives are inconsistent with the scientific regard for actual facts of experience and betray a speculative bias. Hence the final conclusion is that psychology is a science but not a branch of natural science.

4. THE PSYCHOLOGICAL BASIS OF NIRVANA.

By J. K. Sarkar, G. B. B. College, Muzaffarpur.

The Nirvana is the vehicle of sublimation of the individual will, In spite of its numberless negative descriptions and contents it has succeeded in attracting so many human beings during so many centuries and in so many climes. This fact suggests to us that it cannot simply be a negative doctrine. Rather its negative contents lead us on to its positive significance. The Buddhism with its celebrated doctrine of the Nirvana offers to mankind a sort of security against the terror of death and suffering. So the Nirvana can never be the annihilation in itself. That the Nirvana is not an empty thing can be inferred from the consideration of its negative contents as well as from the different categories under which it is put by the Buddhists. The different orders of the Nirvana are meant to suit the various kinds of individual temperaments and aim at the temperamental purification which is but the stepping stone to the next ultimate step, viz., the absolute Nirvana. The Buddhistic doctrine of salvation is plastic and suitable for all. The absolute Nirvana is positive or definite and forms a different system of reality.

Conclusion—, The Buddhism has held out to all two ideals, one more religious and moralistic, and the other more theosophic. The first paves the way for the second and is based on purification of conduct, purging of intelligence, and training of will. In short, the attainment of perfect freedom and absolute rest is solely made possible by self-exertion, and sublimation of the will. And the different steps of the Jhana are but the different methods of the purification of will.

5. PSYCHOLOGICAL EXPLANATION.

N. N. Sengupta, Calcutta University.

Although the principal task of Psychology is said to consist in the explanation of the psychic life, psychologists are mainly concerned with the nature of materials psychology has to deal

with and with the classification of mental functions. They are singularly reticent about the meaning of the term 'psychological explanation.' Psychophysics and structural Psychology have pursued a scheme which has been tacitly adopted by all. It consists in (i) the analysis of mental contents into their elementary constituents and (ii) the correlation of these with the physical stimulus on the one hand and the anatomical and physiological conditions on the other. Such a scheme fails to do justice to the subjective antecedents, conscious and unconscious, and to the social environment which exercises a specific influence on mental life. The idea of psychological explanation has thus to be revised.

We have to recognise two types of explanation in psychology, (i) constitutive and (ii) causal. Constitutive explanation consists in the analysis of mental contents into their constituents or of configurations into their phases. Causal explanation consists in the correlation of mental life with four sets of determinants. These are (i) past psychic life conscious or unconscious (ii) bodily conditions (iii) social environment (iv) physical stimuli. Such a conception of psychological explanation would do justice to all the leading trends of psychological thought.

6. THE CONCEPT OF UNCONSCIOUS MENTAL PROCESSES.

H. P. Maity, Calcutta University.

Concept of unconscious mental processes is of far-reaching significance for Philosophy as well as for the Science of Psychology. But Systematic Psychologists have not as yet examined the concept properly and thoroughly. The paper discusses some of the reasons for this neglect. It also examines some of the arguments that have been directed against the use of the concept for the purpose of explanation. The paper concludes with the suggestion that the concept is useful in the present state of our knowledge of mind and its functions.

7. THE NATURE OF PERCEPTION.

By S. N. Das Gupta, Calcutta.

Mind is not a mirror, which simply reflects what is presented to it, but it largely transforms by its contributions the nature of the revelation on the occasion of a datum presented to it.

An Encyclopædic History of Indian Philosophy in Sixteen Volumes.

A DESCRIPTIVE PAMPHLET.

Printed at the Aryabhushan Press Poona by Anant Vinayak
Patvardhan, and Published by Prof. R. D. Ranade, M. A.,
for the Academy of Philosophy and Religion,
Poona Branch, Poona.

1926.

An Encyclopædic History of Indian Philosophy

A DESCRIPTIVE PAMPHLET.

1. It may be easily seen that the publication of an Encyclopædic History of Indian Philosophy has both a national as well as an international significance; national, because it will enable India to vindicate her place in the philosophies of the world; international, because when completed it is sure to influence the course of the world's speculations. For long India has remained insulated from the civilized world, and the time has gone when her Philosophy was dubbed merely as a sophistic. Anybody who will bring to bear his knowledge of Western Thought upon his study of Indian Philosophy will see at a glance how Indian speculations may compare favourably with any of the best speculations of the world. The law of exchange, however, is as true in the world of thought, as it is in the world of life, and as the scientific and the civilizational culture of Europe is bound to influence the future course of India's thought, similarly, the rich and variegated metaphysical and mystical heritage of India will surely leave its mark upon the course of the world's thought in times to come.

2. For the writing of such a History are required persons, who have drunk deep at the fountains of both Eastern and Western thought. It is not those who have studied merely the Philosophy of the West or the Philosophy of the East that can discharge such a task with sufficient equipment, or breadth of outlook. We want persons, who have drunk at the fountain-source of both, and are thus able to interpret the philosophical thought of India in terms of Western Philosophy. We shall have to exercise our knowledge of Western Philosophy upon the material that is left to us in India's heritage, so that the combination of the old material with the new methods might

almost unconsciously create a new vista of comparative philosophy, which will be intelligible at a glance, because formulated in terms of thought-symbols which are familiar to the students of Western Philosophy.

3. As regards the production of such a History of Philosophy, two types of attempts may seem to be possible: the one-man type and the collective type. The one-man type necessarily benefits by unity of plan and purpose; but there is this difficulty about it, that the vastness of the literature to be encompassed may surpass the grasp of one or two minds. On the other hand, the collective type profits by the specialisations of the different scholars who have devoted their lives to the study of their problems, but at the same time it is likely to degenerate into a mere mechanical aggregate of disjointed compositions. We have to preserve the advantages of both, without being obliged to suffer their disadvantages. The unity of the one, and the variety of the other, could be combined together in what we may call the synthetic type. If we could have a Board of Editors who would act almost as one man for imparting a unity to the specialised labours of the savants, we would surely profit by the merits of both systems without being obliged to suffer their disadvantages. With that end in view, the following Encyclopædic History of Indian Philosophy is being ushered into existence, where advantage is intended to be taken of the specialisation in various departments by the world of Scholars, and a unity in variety be brought about by a systematic, unflinching, unprejudiced, objective presentation, which would look to the sources as much as to the philosophical presentation, which would take into account all the researches, historical, literary, antiquarian, and philosophical that have been hitherto made in the various departments of Indian thought, which would, in short, so combine philology with philosophy, that the result would be a series of works which would be no less readable than scholarly. What England and France and Germany have achieved in more than one instance, India may hope to achieve in this, provided the co-operation of scholars is so opportunely rendered, with such a solemn appreciation of their obligations to a supreme cause, as well as

becomes so fruitful in its results, as to make the Encyclopædic History of Indian Philosophy a monument of Indian scholarship.

4. Indeed, when we consider how such gigantic efforts like the Cambridge Modern History in 14 Vols., and the Cambridge History of English Literature again in 14 Vols., were accomplished within a short span of 10 years each, the irresistible conclusion follows that their unprecedented success was due to three chief causes: first, the great driving power of the Editors; second, the timely and hearty co-operation of the Scholars; third, the great financial backing which the Syndics of the Cambridge University were able to give. As another illustration, we could cite the Fifty Volumes scheme of the Sacred Books of the East initiated by Max Müller, which could scarcely have seen the light of day had it not been for his own untiring efforts, the hearty assistance rendered by savants all over Europe, as well as the financial support given by the India Office and the Oxford University for the publication of such a valuable series. The days of translation are however, now gone; the days of interpretation and construction have succeeded. If the Sacred Books of the East could fill in a gap in the intellectual life of the world about half a century ago, there is all the more reason why a series like the one we have projected, namely, an Encyclopædic History of Indian Philosophy, which would be interpretative, critical, and almost constructive, should be the necessity of the hour. But here, as in the case of similar series before, the great need would be of adequate financial support. The Encyclopædic History of Indian Philosophy is being published by the Academy of Philosophy and Religion, which has already issued its Prospectus and its Requirements, with its Board of Trustees and its Academic Council. In view of this new work on the Encyclopædic History of Indian Philosophy to be undertaken by the Academy, it will be necessary to increase its Annual Budget by a sum of Rs. 10,000 (*vide* Page 16 of the Prospectus), so as to reach the total figure of Rs. 25,000 for its Annual Budget. The Academy can then give precedence to the accomplishment of the gigantic task of the Encyclopædic History of Indian

4 AN ENCYCLOPÆDIC HISTORY OF INDIAN PHILOSOPHY

Philosophy, so as to be able to turn it out within a reasonable limit of time, say, about 10 years from to-day.

5. The inclusive Annual Budget of the Academy may be set down as follows:—

(1) Pay of 5 Life-members of the Academy at Rs. 125-5-150.	Rs. 9,000
(2) Annual Honoraria to Contributors.	2,500
(3) One Stenographer at Rs. 60-5-75.	900
(4) Insurance of Life-members and Permanent Workers.	1,000
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(6) Two M. A.s as Research Assistants at Rs. 75-5-100.	2,400
(7) Annual Purchase of books for the Library.	1,500
(8) Three servants.	700
(9) One typist-clerk, and other Office Establishment.	1,200
(10) For the Journal.	1,500
(11) Travelling expenses, contingency, and miscellaneous.	2,500
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Total, Rs. 25,000	

Besides this Annual Budget, the provision for an initial Library, for the necessary Buildings, for Publication money for the Volumes, and such other matters, would have to be as already stated in the general Prospectus of the Academy (*vide* Page 15). As the scheme is an All-India one, as may be seen from the list of the various Contributors drawn from all parts of India, and from various Indian Universities, it may not be unreasonable if we were to expect the Provincial or the Imperial governments, the various Universities, Maharajas, and Merchant-princes of India, to contribute to the best of their ability for the realisation of the scheme.

6. The special features of the Encyclopædic History of Indian Philosophy may now be briefly stated. In the first

place, the Editorial Board of the Encyclopædic History consists of all persons who have hitherto made any attempts at the writing of a History of Indian Philosophy. Their combined efforts will, we may be sure, be sufficient to give a prestige to the entire scheme, as well as be a guarantee of the high quality of its productions. Secondly, it may be easily seen that there is scope enough left for specialisation in the various Departments of Indian thought for the various Contributors who have made almost a life-study of the subjects that have been assigned to them. Being drawn from all Indian Universities and representing all possible points of view, they may give a latitude and a breadth of vision to the scheme which would hardly have been otherwise possible. Thirdly, as all this vast material will have to pass through the Editorial Board who would care for a faithful objective presentation more than for any thing else, a unity of plan and purpose would be automatically secured, thus giving an absolute impartiality to the entire development of India's Philosophy. Fourthly, an attempt will always be made to make the presentation as readable as possible without coming in the way of its scholarliness. Even though we may not claim for our treatment "the breathless interest of a novel", we may at least see that our readers go to the volumes of our series "not as to a task, but as to a recreation." Finally, the proper perspective will always be preserved, and the treatment of any subject in the development of Indian Philosophy will receive just as much attention as it entirely deserves.

7. The following shall constitute the Editorial Board for the Encyclopædic History of Indian Philosophy :—

- (1) Dr. Brajendranath Seal, M. A., Ph. D., D. Sc., Vice-Chancellor, University of Mysore, Mysore, (Chairman).
- (2) Dr. Gangānath Jha, M. A., D. Litt., Vice-Chancellor University of Allahabad, Allahabad.
- (3) Principal A. B. Dhruva, M. A., Pro-Vice-Chancellor, Hindu University, Benares.
- (4) Professor S. Radhakrishnan, M. A., Professor of Philosophy, University of Calcutta, Calcutta.
- (5) Professor S. N. Das Gupta, M. A., Ph. D., Professor of Philosophy, Presidency College, Calcutta.

6 AN ENCYCLOPÆDIC HISTORY OF INDIAN PHILOSOPHY

(6) Dr. S. K. Belwalkar, M. A., Ph. D., Professor of Sanskrit, Deccan College, Poona.

(7) Professor R. D. Ranade, M. A., Director, Academy of Philosophy and Religion, Poona Branch, Poona.

8. The different volumes in the Encyclopaedic History of Indian Philosophy may now be briefly set down as follows :—

Vol. I. The Philosophy and Religion of the Vedas.

Vol. II. A Constructive Survey of Upanishadic Philosophy (*Now out*).

Vol. III. Philosophy and Religion of the Mahābhārata, and the Bhagavadgītā.

Vol. IV. The Philosophy of Buddhism.

Vol. V. The Philosophy Jainism.

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Vol. XI. Indian Mysticism : Mysticism outside Mahārāṣṭra.

Vol. XII. Tendencies of Contemporary Thought.

Vol. XIII. Sources.

Vol. XIV. Sources.

Vol. XV. Sources (*Now published in 4 parts*).

Vol. XVI. Index.

9. As the Second volume in this Encyclopaedic History has now been published (Oriental Book Agency, Poona), as the Tenth has gone to the press, and as the Fifteenth has been already published in parts, it may be taken that the work of the Encyclopaedic History of Indian Philosophy has been begun in right earnest. Further developments will taken place as soon as sufficient funds are available. We subjoin below the

division of work among Contributors from various parts of India, who have all promised to co-operate for the realisation of the scheme. It might well be imagined that without such organised collaboration, an adequate History of Indian thought in its various ramifications would be well-nigh impossible. It is true that experience may suggest some changes in course of time, but it is best, and it is necessary, to begin from where we stand. It has been agreed that not more than four years should be devoted by the Contributors to the writing out of the various portions set against their names, with this proviso that matter covering about 100 pages of print, Royal 8vo. should be finished and delivered by the end of the 1st year and a half, 300 pages of print at the end of the 3rd year, and 500 pages or more at the end of the 4th year from to-day. There must be time left for the Editorial Board to look into the overlappings in the different Volumes whenever such take place, to fill the gaps in the entire History with the assistance of the Central Office, as well as to bring out a unity of plan and purpose in the whole series. This would necessitate at least two years, while four years more may be required for the printing of the entire series of Volumes. This does not mean that a Volume which may become ready earlier may not be printed earlier. Energetic efforts will always be made to get the Volumes printed as early as the material is ready. The consolidated syllabi of the various Contributors will be published in book-form as soon as they are received from them, so that these may generally serve as landmarks in the developing argument of the Encyclopaedic History. The honorarium for work in connection with the Encyclopaedic History would be at least like that of other Learned Bodies, namely about 16 Rs. per form Royal 8 vo., if not more, and would be payable as soon as the respective volume comes out of the press, unless the authors choose to take half the net profits for their work after the entire edition of the volume has been sold out.

10. The contributors to the various volumes, as well as the Members of the Editorial Board go to their work in a spirit of absolute humility. They know full well that howsoever much their powers may be competent to certain things,

they are unable to reach the whole. They take shelter in the thought that God is a great helmsman on a sea where they have to ply their oars as best they may. To begin is human, but to fulfil is divine. In a spirit of sacrifice, they place their work as an humble offering at the feet of God.

Academy of Philosophy and
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R. D. RANADE.

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अध्यक्षः

कार्यदर्शी

महामहोपाध्याय विद्यावाचस्पति

एम्.बि. कृष्णमूर्ति, एम्.ए.

एम्, कुप्पुस्वामिशस्त्रिणः,

एम्.ए. ए.ई.एम्.

१. संस्कृतवाङ्मयविचारः.

ब्रा॥ श्री॥ विदुषः सोसले कृष्णस्वामिशस्त्रिणः—

१. मङ्गलश्लोकः. २. भाषाप्रशंसा. ३. पाणिनीयव्याकरण-
विचारः. ४. लिङ्गविचारः. ५. शब्दस्वरूपम्. ६. प्रातिपदिकार्थः.
७. वाच्य, लाक्षणिक, व्यञ्जकशब्दानां स्वरूपम्. ८. अर्थनिर्णयप्रमाणानि.
९. काव्यविचारः, शास्त्राणां विषयविभागश्च. १०. परिसमाप्तिः.

२. पुरातनविद्याविजयः.

वे॥ विदुषः मध्वाचार्यस्य—

वैदिकशास्त्राणां लोकोपकारप्रतिपादकत्वं, वैवाहिकादिनियमैः अस्य-
स्थापनम्

३. प्राक्तनकालयन्त्रविवरणम्.

ब्रा॥ श्री॥ महाविदुषः करूरु शेषाचार्यस्य—

१. फलकयन्त्रम्. २. नलकयन्त्रम्. ३. शङ्खयन्त्रम्. ५. चक्र-
यन्त्रम्.

४. भौमान्तरिक्षसंसर्गनिरूपणम्.

ब्र॥ श्री॥ महाविदुषः करुरु शेषाचार्यस्य—

भूस्थानां जनानां साश्चिन्यादीनां ग्रहाणां च सम्बन्धो निरूपितः.

५. तरुदोहदवज्जलेपादिप्रदशनम्.

ब्र॥ श्री॥ महाविदुषः करुरु शेषाचार्यस्य—

अफलानां अकुसुमानां च तरूणां फलपुष्पसमृद्धिमत्तासम्पादकः
कर्मविशेषः—गृहदार्ढ्याय वज्जलेपनिष्पादनं—कीदृशे भूविभागे कियत्क-
रोम्वितखाते जलमस्तीति परीक्षणम्.

६. तन्त्रतत्त्वाधिजिगांसा.

ब्र॥ श्री॥ विदुषः, पि. आर्. शिवसुब्रह्मण्यशास्त्रिणः—

वेदाः प्रमाणमित्युपक्रमः सूत्ररूपेण । अथ वेदप्रमेयार्थाः तन्मूलक-
स्मृतिपुराणेतिहाससार्थक्यप्रदर्शनेन आर्याचतुष्टयेन प्रदर्श्यन्ते । यथा ब्रह्म-
विदामोति परमिति सूत्रितोऽर्थो विव्रियते । ता एता आर्याः—

लोके विचित्रकार्यं कारणवैचित्र्य आयतते ।

कारणमर्थाः काला देशाः कर्माणि जानीमः ॥ १ ॥

नैतत्पर्यनुयोक्तुं कोपीष्टेत्रेति सुव्यक्तम् ।

यत्तन्त्रमेव भिषजो निर्हृतरोगा हिताय रुग्णानाम् ॥ २ ॥

इशते एवं श्रुतिरपि साधनसाध्यानि विविधानि ।

गमयति येषां लौकिकमान्यैर्लेशोऽपि न ज्ञेयः ॥ ३ ॥

तदनु स्मृतीतिहासैः पुराणबन्धैश्च तान्येव ।

विविधाख्यानैः विवृतान्यधिकृतुरुचये प्रवृत्तयै च ॥ ४ ॥ इति ।

७. श्रौतधर्ममीमांसा.

महाविदुषः, ब्रा॥ श्री॥ कुक्के. सुब्रह्मण्यशास्त्रिणः.—

१. पुरुषार्थाः. २. धर्मलक्षणं. ३. धर्मविभागः. ४. धर्म-
प्रामाण्यं. ५. शिष्टाचारप्रामाण्यं. ६. वर्णाश्रमधर्माः. ७. साधारण-
धर्माः (अहिंसा, सत्यं, दमः, संतोषः, अक्रोधः, शमः). ८. आश्रमाः.
(ब्रह्मचर्यं, गार्हस्थ्यं). ९. अर्थः. १०. कामः. ११. वैखानसधर्माः
१२. यतिधर्माः. १३. मोक्षः (स्वरूपं, प्रसङ्गपायाः).

८. परमार्थमद्वैतदर्शनम्.

ब्र. ॥ श्री॥ विदुषः एस्. विट्ठलशास्त्रिणः—

अत्र विषयपरिशीलनं आधुनिकशास्त्रविचारसरणिं अनुसरति.
तत्त्वनिर्धारणे अन्यमतावलम्बनं अनवलम्बनं वा वनप्रतिबन्धकम्.
प्रतिपाद्यतत्त्वं देशकालनिमित्तातीतं, अनुभवैकगम्यं, अद्वितीयात्म-
भूतं च.

अशान्तिं निवारयितुं शाश्वतसुखसाधनं उपदेष्टुं च इदमेव दर्शनं क्षमम्.
एतद्दर्शननिष्ठानां सर्वभूतदया स्वरसत एव प्रादुर्भवति.

सुप्रसिद्धानां साधनानां शास्त्रियार्थवत्ता आत्मैकत्वदर्शनपर्यवसायि-
तया अनुभवारूढत्वेन च सामरस्यं च अस्मिन् दर्शने प्रतिपाद्यते.

एतद्दर्शनकेन्द्रस्थानीयः शुद्धचैतन्यस्वरूपानुभवः सर्वेषामपि नराणां
जात्यादिकमनपेक्ष्यैव सुसंपाद्यः.

९. व्याकरणस्य दर्शनात्मकम्.

ब्रा॥ श्री॥ विदुषः कृष्णदेशिकाचार्यस्य—

व्याकरणमेव साहित्यस्य जीवातुः.

१०. औत्तराहभाषा.

ब्र॥ श्री॥ विदुषः वे. भीमाचार्यस्य.

११. अखिलश्रेयोनिदानं सत्यमेव.

ब्र॥ श्री॥ विदुषः एच्. तिरुनारायणय्यङ्गार्यस्य.

१२. ख्यातिवादः.

ब्र॥ श्री॥ विदुषः, पं. एस्. वेंङ्कटेशशास्त्रिणः.

१३. वैदिकेश्वरवादः

सिद्धान्तालङ्कारस्य विद्यावाचस्पतेः धर्मदेवस्य---

१. वेदानां गौरवं स्वतः प्रामाण्यं च सर्वेऽपि भारतीयशास्त्रकृत
ऐकमत्येनाङ्गीकुर्वन्ति.

२. वेदैः प्रतिपाद्यमानः परमेश्वरः सच्चिदानन्दस्वरूपो निराकारो
निर्विकारोऽनन्तोऽजोऽविनाशो परमपवित्रो न्यायकारी दयालुः, सर्वव्यापकः
सर्वज्ञः सर्वशक्तिसम्पन्नो जगत् कर्ता धर्ता संहर्ता च वर्तते । अनुपमत्वा-
त्पूर्णत्वाच्च सै एवैकः सर्वरूपासनीयः पितृमातृमित्रभावना च तस्मिन्
धारणीया.

३. वेदा विशुद्धमेकेश्वरवादमेव (Pure monotheism) प्रति-
पादयन्ति नह्यनेकेश्वरवादं (Polytheism) हीनदेवतावादं (Henotheism)
वा । विकासवादिनामेतद्विषयिणी कल्पनाप्यसमञ्जसा वर्तते । एकेश्वरवाद-
समर्थकानि पञ्चदशप्रबलानि प्रमाणानि.

४. इन्द्रमित्रवरुणाग्न्यादिपदानि प्राधान्येन परमात्मानमेव द्योतय-
न्तीति न तत्प्रयोगदर्शनाद् वेदेष्वनेकेश्वरवादकल्पनाकार्या.

५. अनेकैः पाश्चात्यैः पण्डितप्रकाण्डैरपि साम्प्रतं वेदा एकेश्वर-
वादप्रतिपादका इत्यभ्युपगम्यते.

६. देवपदेन वेदेषु अष्टौ वसवः, एकादशरुद्राः, द्वादशादित्याः,
इन्द्रः प्रजापतिरिति त्रयस्त्रिंशत् सत्यानिष्ठा विद्वांसश्चाभिधीयन्ते । पूजनी-
यस्तु देवाधिदेवः परमात्मैव । अन्ये सर्वे देवास्त्रिंशदाश्रिता एव.

७. जीवात्मपरमात्मनोः सम्बन्धो व्याप्यव्यापकोपासकोपास्यपुत्र-
पितृवद्वर्तते । तयोरन्तरं श्रुतयः स्फुटं निर्दिशन्ति । ईश्वरः सर्वज्ञः सर्वव्यापक-
सर्वशक्तियुक्तः सर्वथापूर्णः स्वतन्त्रश्च किन्तु जीवोऽल्पज्ञोऽल्पशक्तिरपूर्णः
परिच्छिन्नः कर्मकरणे स्वतन्त्रोऽपि फलभोगे परतन्त्र इति तयोरन्तरम्.

सो॥ चिदुपः नरसिंहाचार्यस्य —

१४. दार्शनिकतर्कभेदैः.

परिकषणैः विमृदितं परिशुद्धैः ।

भेदाभेदविचारं.

स्वधीविशुद्धयै विचिन्तयेय मनाक् ॥

१५. वेदांतानामेकवाक्यता.

पं.प. उपाधिधारिणः वे. चिदुपः एच्. एन्. राघवेन्द्राचार्यस्य —

१. वेदांतानां सामान्यस्वरूपं, समन्वयदृष्टेः प्रामुख्यं च.

२. वेदांतानामेकवाक्यतायां (विषये) संभावना.

३. तथापि वेदांतेषु समन्वयानर्हत्वेन दृश्यमानाः प्रमेयविशेषाः । द्वैता-
द्वैतविशिष्टाद्वैतानामुदाहरणम्.

४. अद्वैतवेदान्तपरमप्रमेयः—ब्रह्मैवसत्यामिति.
५. विशिष्टाद्वैतवेदान्तपरमप्रमेयः—ब्रह्मैवात्मेति.
६. द्वैतवेदांतपरमप्रमेयः—ब्रह्मैवस्वतन्त्रमिति.
७. “सत्यं, आत्मा, स्वतन्त्रं” इत्येषां पदानां अर्थतो अविरोधः.
८. अत एव “मिथ्या, शरीरं, अस्वतन्त्रं” इत्येषां पदानां च अर्थतः अविरोधः.
९. विचारितप्रमेयदृष्ट्या वेदांतानां एकवाक्यतायां, प्रमेयभेदानां सार्थक्ये च विषये चिन्ता एकवाक्यताऽवधिचिता च.
१०. एकवाक्यताघटनप्रयोजनं, लौकिकं वैदिकं च.

१६. सर्वज्ञत्वतत्त्वसमीक्षा.

एम. ए. इत्युपाधिधारित्रीकण्टशास्त्रिणः—

१. उपनिषत्सु—“यस्मिन्विज्ञाते सर्वमिदंविज्ञातंभवती”ति एक-विज्ञानेन सर्वविज्ञानप्रतिज्ञा । ब्रह्मणः सर्वज्ञत्वसर्वशक्ति-मत्त्वसमर्थनार्थं जगद्योनित्वं शास्त्रयोनित्वं च प्रतिपादिते ब्रह्मविद्विहः ॥
२. कथं सर्वज्ञत्वम्? अतीतानागतार्थग्राहित्वाभावान्नास्ति सर्वज्ञता इति पूर्वपक्षः ॥
३. बौद्धमते तु—नैरात्म्यज्ञानमेव सर्वज्ञत्वम् ॥
४. आर्हतमते—मध्यमपरिणामो जीवस्यचेतनमयस्य केवलज्ञानात्सर्व-क्लेशनाशानंतरं सर्वज्ञतासिद्धिः ॥

५. ज्ञानलक्षणम्—भास्करमते भेदाभेदज्ञानम् ; अद्वैते अन्तः
 करणपरिणामविशेषः चैतन्यस्य विषयावच्छेदो-
 पाधिः करणव्युत्पत्त्या ज्ञानम्, भावव्युत्पत्त्या-
 संवेदनमेव अर्थप्रकाशी ज्ञप्तिः ज्ञानम् ॥
६. निर्गुणब्रह्मणि—सर्वज्ञत्वोपपत्तिः ॥
७. „ —अविद्याश्रयत्वोपपत्तिः ॥
८. „ —शास्त्रयोनित्वोपपत्तिः ॥
९. „ —जगत्कारणत्वोपपत्तिः ॥
१०. „ —न नैर्घृण्यवैषम्यप्रसङ्गः ॥
११. अद्वैतज्ञानादेव सर्वज्ञतासिद्धिः इति सिद्धान्तः ॥

SUMMARIES OF PAPERS TO BE READ AT THE EIGHTH ALL-INDIA ORIENTAL CONFERENCE, MYSORE.

[N.B.—The acceptance, for reading or discussion at the Conference or for publication in the proceedings, of papers in respect of which summaries are published hereunder, is subject to the approval of the respective sectional committees which meet at Mysore on 29th December 1935.]

* Summary only received. † Paper only received.

‡ Neither paper nor summary received.

§ Summary or paper received late and could not be included.

I. VEDIC.

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M. LAKSHMINARSIMHIAH, ESQ., M.A. (*Secretary*).

DR. T. R. CHINTAMANI, M.A., PH.D., Madras.

*1. Fragments of Saunaka Grihya Sutra.

The Śaunaka Grihya Sūtra belongs to the category of works that have become obsolete. Citations from the Grihya of Śaunaka are found in treatises like the Yājñavalkyasmṛiti Vyākhyā of Aparārka, the Chaturvargachintāmaṇi of Hemādri, and other works on Dharmaśāstra. These are brought together and presented in proper form.

*2. Paithinasi Dharma Sutra.

It is one of the lost Dharmasūtras. Paithīnasi was an ancient author on Dharmaśāstra. Some of the extracts

are in prose and many in verse. It is not known whether they are the productions of the same author. The prose extracts are brought together and classified.

DR. H. R. DIVEKAR, M.A., D.LIT., Gwalior.

‡3. Forgotten Vedic Gods.

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§4. Vedic Gods—Rudra Kali.

KSHETRESACHANDRA CHATTOPADHYAYA, ESQ., Lecturer in Sanskrit, Allahabad University.

5. The Place of the Rigveda-Samhitā in the Chronology of Vedic Literature.

The usual assumption that the whole of the Rigveda-Samhitā is earlier than the remaining Vedic literature, has no justification. Some portions of it are certainly earlier than any other Vedic texts. But this cannot be said of all its contents. A close study of the Samhitā shows that it is by no means a homogeneous work. The arrangement of the "family groups" shows that several additions were made, and in several instalments, after the original collection was formed. The fact that Śākalya's Pada-Pāṭha of this text omits six verses shows that additions were made even after his time. We need not assume that all later additions are later compositions, but some of them may well be so. The fact that out of 108 occurrences of the word *āsura*, in 14 cases it bears the later meaning of 'demon,' as opposed to the sense of 'god,' 'God' or 'lord,' proves that the Rigveda-Samhitā contains some portions which linguistically belong to the period of the Yajurveda and the Brāhmaṇas. A study of this Samhitā from the point of view of the history of the Vedic ritual shows that a good portion of the text will have to be pronounced as belonging to the period of the Yajurveda, *e.g.*, the Āpri and Praūga-śāstra hymns and hymns making reference to late rituals like the

Aśvamedha, the Pravargya, the Atirātra, etc., or referring to the technicalities of the developed ritual. There are also references to *samans* and matter Atharvavedic in character. Consequently we have to acknowledge that the R̥gveda-Saṁhitā contains matter from the earliest to the latest phases of Vedic culture.

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6. The Idea of Sin in the R̥gveda.

The gravity of sin and its consequences are fully recognised in the R̥gveda. Yet in confessions of sin to the Gods, there is a marked lack of real contrition. The sinner's chief concern seems to be to escape the material adversity, which according to the R̥gveda is the due punishment for sin. There is no deep personal sense of shame, before a God who is Himself wronged by man's sin. The attitude of the sinner is rather that of a criminal before a judge who is the custodian of the law that has been infringed.

The explanation suggested in this paper is that sin, in the R̥gveda, is not so much a personal offence against the Gods as a violation of the transcendent Cosmic Law *rita*—, which the Gods find existing apart from and above them and which it is their duty to protect.

This view is confirmed by the fact that it is to just those Gods who are most intimately connected with *rita* that sin is ordinarily confessed.

Further, it is maintained that not only the sinner's attitude to the Gods but his whole view of the nature of sin needs to be understood from this ~~some~~ standpoint, namely, that the moral imperative is grounded not in the will of the Gods but in the transcendent and objective law of the Universe.

PROFESSOR DR. MANILAL PATEL, PH.D. (MARBURG),
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7. Principles of the Translation and Interpretation of the R̥gveda.

1. Interest in Vedic research is remarkably re-awakening in India during recent years. Not only many papers and monographs interpreting isolated passages of the Vedic texts appear in Oriental journals of the day but three simultaneous editions of the text of the R̥gveda itself, with *Bhāṣyas* thereon, are being published at present and several attempts are going on at translating the same. This revival of Vedic studies makes the present moment propitious for a fresh enunciation of the principles that should guide a modern translation and interpretation of the R̥gveda.

2. A brief, up-to-date *résumé* of the exegesis of the R̥gveda and its implications :—

(a) First attempts in ancient India : (i) Resolution of the *Saṁhitā*-text into the *Pada*-form—the *Brahmaṇas*—the *Prātiśākhya*s—the *Nighaṇṭus*—Yaska's *Nirukta* : how far are these successful? (ii) Commentaries of Skanda, Sāyana, and Veṅkaṭamādhava : a critical appreciation of their methods and results.

(b) Modern attempts in the West : (i) the so-called "traditional school," solely depending on Sāyana's Commentary, (ii) the "linguistic school" of Roth, Grassmann, etc., (iii) Ludwig's translation, (iv) A. Bergaigne and P. Regnaud—"ritual school," (v) *Vedische Studien* by Pischel and Geldner, (vi) theories of Macdonell and others.

(c) Modern attempts in India : (i) Dayananda Sarasvati, (ii) Aurobindo Ghose, and others.

3. Need of a new translation of the R̥gveda, which should be scientific, accurate and justified in the light of the results of (a) the traditional interpretations, (b) the liturgy and classical Indian thought, (c) Vedic grammar and syntax, (d) comparative philology, and (e) comparative religion.—Some illustrations.

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***8. The Concept of Key-note in the Taittiriya Pratisakhya.**

In this paper, an attempt is made to demonstrate that the *Prachaya svara* was conceived as the key-note in Sāman music and that this concept was met with as early as the composition of the *Taittirīya Prātisākhya*. The full import of the third *sūtra* in the eighteenth chapter of the above said *Prātisākhya* is brought out in the light of the comments found in *Vaidikābhāṣaṇa*, a commentary to the *Prātisākhya*. The relation between the ancient *svaras*, namely, *udātta*, *anudātta*, *prachaya* and *svarita* on the one side and the *sāma svaras*, *krūṣṭa*, *prathama*, *dvitīya*, *tritīya*, *chaturtha*, *mandra* and *atisvārya* on the other, is sought to be established from an examination of various *śikṣās* (chiefly the *Nārada-Śikṣa*) and the *Prātisākhyas* through the intermediate step of equating the above *Sāmasvaras* with the secular notes *pañchama*, *madhyama*, *gāndhāra*, *ṛiṣabha*, *ṣaḍja*, *dhaivata* and *niṣāda* respectively. The distribution of the *Sāmasvaras* to the various *śrutis* according to different texts is examined and from the musical facts gathered from the most authoritative treatises (like Bharata's *Nāṭya Śāstra*) on ancient Indian music, a suggestion is thrown out regarding the matter of reconciling the various apparently contradictory views on this question. All these discussions are finally focussed on the main point that the term *dhṛita* as applied to the *prachaya svara* was significant in that it connected the idea of the **tonic** (the happy equivalent of the Sanskrit term *dhṛita* in English being 'constant') and that this *prachaya svara* was the *tritīya svara* of the *Sāman* music which in its turn is *ṛiṣabha* of the secular scale.

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‡9. The Bearing of Mohenjodaro on the date
of the Rigveda.

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10. The Exegesis of the Vedas with a special reference
to the 33rd Chapter of the Itareya Brahmana.

Science and Religion appear to be contradictory but in reality Science is a phase of religion. Science is a rational interpretation of finite things pervaded by religion, I mean the universal religion, Brāhmana Dharma. An assemblage of scholars versed in all branches of Science, Sanskrit, Arts, Philology and Brāhmanāchāra may attempt to interpret the Vedic texts and enlighten the world with their infallible explanations of Brāhmana Dharma. Mr. V. G. Reli has paved the way of interpreting the same from the biological stand point. Unless it is supported by other allied sciences, arts and religion, his interpretation cannot be recognised as true.

The *apaurushēyatva* and *śrutitva* of the Vedas may be maintained to-day with the help of the principles of the modern radio and other inventions. The names found in the Vedic texts may not really be the proper names of persons. The episode of Śunaśṣepha may serve us as a good example. The seeming names of this part of the Veda are significant nouns but not names of persons. The interpretation of the word *kripana* used in this section is not quite satisfactory.

The episode in question teaches us the glory of self-sacrifice, some points of economics, etc. Gold coins marked with the cow, the sacred mother may be understood in place of actual animal cow. This episode throws light upon the ways and methods of civilization or *Vyavaharanīti*.

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11. The Sun and its Conceptions in the Vedas.

Nature of the Sun.—The sun is a mass of burning body as indicated in the words *jyōtirātma | jyōtirman-*

dalam! *agnimayōgōlah*! *tapanah*, etc. But who burns what? is the question, which has been more clearly explained in the Vedas than anywhere else. The sun, *i.e.*, the burning body, consists of two zones, one outer and the other inner. The outer zone is the essence of the three great elements, namely, earth, water, and heat, in scientific terms, the essence of solid, liquid, and gaseous materials called *mūrtadravya*. The inner zone is the essence of the other two elements, *viz.*, air and ether called *amūrtadravya*, which are also being burnt continuously, the burner being God.

Discovery of more than one Sun.—Though it was conceived by many that only one Sun is seen as twelve in the twelve months, the real discovery that there are seven Suns, was made by a sage called Pañchakarma, son of Vatsa, who declared *apaśyamahamētān saptasūryān*. Similarly, another sage Saptakarma, son of Plaksha, made independent observation, and discovered the same seven suns. They taught the other sages also, the methods of verifying for themselves those observations. It was left to one great sage Prānatrāna, son of Gārgya, to discover the eighth sun called Kaśyapa, from which all the other seven suns receive light for their functions.

The Sun and Time.—Time or Kāla is identified with the Sun, since it is measured with action of heat and light of the Sun. The very moment which pāka or chemical affinity of heat and light with other elements, requires for the fecundation of the seed before a blade sprouts out from it, is taken as the unit, *mātra* of time. The rest of the denominations of time, namely, *truṭi*, *nimesha*, etc., which are fractional divisions and *manvantara*, *Kalpa*, etc., which are multiples of the year, are arithmetically calculated very easily. So the year or *samvatsara* is taken as the standard of time for all purposes and is identified with the sun itself and worshipped as a deity.

Seasons and Climate.—Sun is the cause of all changes in seasons and climate.

The Moon and Stars.—Sun is the source of light to the moon, stars, etc. The Moon is a watery body and the Sun's rays reflected thereon come to the earth as moon-light.

Similarly, the Sun's path through the stars, especially the 28 groups of fixed stars, has been very well.

explained, showing how many stars are in each group, how much light each group receives from the Sun, and what effect those groups of stars produce by the combination of Sun's heat and light on vegetation, etc.

Causes of Rainfall.—The most important benefit of the Sun to the world is water in the form of rain. The Texts “*agnivāyuṣcha Sūryaṣcha sahasaṇchaskarīrdhayā*” *Vāyvaśvāraṣmīpatayaḥ marichyātmanā*, etc., clearly explain how the sun's rays are greatly responsible for the rain-fall *marichi* or heat-energy being the very essence required for the rainfall.

Spiritual Conception of the Sun—The conception of the sun, in India, grew from the material aspect to the spiritual aspect. At last, having ignored or neglected the material aspect, the sages identified the sun with God-Almighty, or spiritual energy.

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*12. Gunavishnu and Sayana.

Guṇaviṣṇu is the author of the *Chāndogya mantra-bhāṣya*, a good edition of which has been brought out recently at Calcutta by Prof. Durgamohan Bhattacharya. It is said by him in his introduction that two other works also, namely, a commentary on the *Sāmavedīya-mantra-brāhmaṇa* and another on the mantras occurring in Pāraskara's *Gṛihya-sūtra*, have been written by Guṇaviṣṇu; but it is very doubtful if he wrote a work like the latter.

One remarkable fact in connection with the *Chāndogya-mantra-bhāṣya* is the close verbal agreement, so close as to exclude all ideas of its being due to accident, that is observable between the explanations given by Guṇaviṣṇu of some mantras, and those given by Sāyana, in connection with the same mantras, in his *Sāmavedīya-mantra-brāhmaṇabhāṣya*. Prof. Bhattacharya has drawn attention to this in his abovementioned introduction, and has arrived at the conclusion that this verbal agreement is due to borrowing on the part of Sāyana.

It is the object of this paper to show that this opinion is untenable, and that the facts known to us about Guṇa-

viṣṇu and Sāyaṇa indicate that the latter was anterior to the former, and that it is Guṇaviṣṇu who is the borrower.

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13. Aruna Praśna and Atharva Veda.

The significance and the importance of the Aruṇa Praśna (the first Praśna in the Taittiriya Āraṇyaka).

Its connection with the Kāṭhaka Praśna. (Both deal with Chayanas).

The Aruṇa Praśna falls into two parts. (Anuvākas I to XXI and XXII to XXXII).

The connection of the Aruṇa Praśna with the Atharva Veda.

The subject matter of the Aruṇa Praśna.

Evidences connecting the Aruṇa Praśna with the Atharva Veda.

14. Devas and Asuras.

Asura—original meaning ‘spiritual, divine.’

The use of the term in the Yajur Veda and the Atharva Veda.

Dēvas and Asuras—first created by Prajāpati.

They became enemies very early.

First quarrel over the cow given by Varuna to Atharvan.

Indra—leader of the Dēvas.

Enmity between Indra and Tvaṣṭṛ.

Birth of Vṛitra as the avowed enemy of Indra.

The long struggle between the Dēvas and the Asuras, for wealth, power and earthly possessions.

Dēvas helped by the Gods, Agni, Indra, Viṣṇu and Rudra.

Indra killed Vṛitra and Namuchi.

Indra became Mahendra.

Rivalry between Dēvas and Asuras, not merely based on social and economic causes, but also on religious differences.

Indra smote the three heads of Viśvarūpa, the domestic priest of the Dēvas, as he secretly helped the Asuras to obtain the shares of the oblations due to the Dēvas.

Dēvas won over Chanda and Marka, the priests of the Asuras.

Dēvas befriended Agni and made him their messenger.

Bṛihaspati became the priest of the Dēvas.

The Dēvas initiated and performed various religious rites to overcome the Asuras, the Rākshasas and the Piśāchas.

The Dēvas followed the Texts and were successful, while the Asuras who relied on their physical strength met with failure.

The Dēvas used mystic weapons and spells to overcome the Asuras.

The Dēvas, by means of Vedic rituals, rose to the Higher Worlds, from which the Asuras were precluded.

Men follow the Dēvas in the performance of Vedic rituals, for worldly prosperity, for the overthrow of enemies and for the attainment of Svarga or Immortality.

References in the Taittirīya Samhitā, to show how the Dēvas by their moral and spiritual qualities, overcame the Asuras and how the Dēvas gained power and glory through Vedic rituals, keeping as their watch words Dharma and Satya.

II. IRANIAN.

PRINCIPAL B. T. ANKLESARIA, M.A. (*President*).

DR. I. J. S. TARAPOREWALA, B.A., Ph.D., Bar-at-Law.

PROFESSOR A. R. WADIA, B.A., Bar-at-Law.

PROFESSOR A. M. A. SHUSTERY (*Secretary*).

PROFESSOR DR. MANILAL PATEL, Ph.D., (MARBURG),
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*1. Problems concerning the Life of Zarathustra.

1. Like many prophets of old, Zarathustra has become the target of a flourishing tangle of numerous legends and stories, which have obscured the activity and still more the personality of the prophet. Though the doubts, once raised by eminent scholars, as to Zarathustra's *historical* character itself have now almost ceased to exist, it is extremely difficult to determine the definite details about his life. Three much discussed questions are reconsidered in this paper: (i) the birth-place, (ii) the scene of early activities, and (iii) the birth-date of Zarathustra.

2. (i) The verdict of the native sources, both Avestan and Pahlavi, is that Zarathustra was born in *Rai*, OP. *Raga*, Av. *Ragha*, Gk. *Rhagai*. Modern researches support it.

3. (ii) The tradition would have us believe that the scene of early activities was laid also in the Western part of Iran. Opinions of modern scholars divided: many favour the claim of Eastern Iran. A fresh examination of the available data. The language of the *Gāthas*, the hymns by Zarathustra himself, seem to point to Eastern Iran as the land of their origin. *Gāthas* and the *Vedas*. The same conclusion is suggested by the state of the civilization and the nature of the conflicts as reflected in the *Gāthas*. Other evidences in favour of Eastern Iran.

4. The cause of the spatial divergence between the birth-place and scene of early activities of the prophet explained.

5. (iii) The birth-date: most important point yet no unanimity among scholars. The *Gāthas* are silent on the

point. Examination of the evidence offered by the internal and external sources. Greek authors assign 6000 B.C.—clearly extravagant. Traditional date: middle of the seventh century B.C.—too late inasmuch as it would go against the linguistic evidence of the Rigveda. Hence the date 900-1000 B.C. most probable. Other evidences cited in support.

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2. Omar Khayyam as a Thinker and Philosopher.

Omar was a typical man of the world so that in some restricted sense he may be classed as a 'Karma Yogin.' Unfortunately, few details of his personal life and character have been unearthed from any extant works of Mohamedan historians. But his quatrains go in a long measure to strike an unfaltering note of his character and views on life and other recondite questions of philosophy, soul and immortality. He has indicated sufficiently from his poetical outpourings that he was more of a Nature-Mystic and much less of an ascetic or Durvish. I have approached his philosophy of life by instituting a comparison with that of Thomas Traherne as propounded in his celebrated theological work "Centuries of Meditation." To interpret his quatrains symbolically, the reader will always find evidence of his "Call for Love Divine." Besides, Omar's deep study of Greek philosophy, higher mathematics as can be evidenced from his published work on "Algebra" and commentaries on the definitions of Euclid coupled with his astronomical studies, as have been exhibited in the revision of the Calendar and recently discovered prose work called 'Navroz-Nameh,' go to prove that he was a celebrated savant of his age.

In conclusion, I am led to compare the conception of Love as realised by Browning with that of Omar who was actuated by his constantly harping on the theme of contemplating on 'Love.'

PROF. M. A. SHUSHTERY, Professor of Persian, Maharaja's College, Mysore.

3. Azi Dahaka or Anti-Christ.

The Iranian conception of two opposite forces. Description of Abi or Azi in Avesta and R̥ig-veda. Druj in Achæmenian inscriptions. Jewish and Christian Apocalyptic Literature. Azi of Avesta and (Zohtak) of Shah Nama. How Muslim Dajjal is connected with the Christian Anti-Christ.

PROF. A. R. WADIA, B.A., Bar-at-Law, Maharaja's College, Mysore.

4. Dualism in Avesta and its Philosophical Import.

A distinction is made between the Dualism of Zoroaster and of later Zoroastrianism. The latter is untenable. The former is ethical and represents an attempt to solve the problem of evil. The paper discusses the attempts of writers to whittle down this ethical dualism and shows how this dualism is involved in all theism whether among the Iranians and Jews or Christians and Muslims. The paper discusses how philosophical theism also tends to be dualistic, developing the concept of a Finite but Righteous God. Finally an attempt is made to reconcile the claims of morality centring round an ethical dualism with the claims of a monistic philosophy to understand the world. This is sought to be done through the concept of Spirit: one and evolving. This metaphysics is not claimed as being found in every Theism, but it is suggested that such a solution is not incompatible with the ethical core of Theism.

III. ISLAMIC.

DR. A. H. M. NIZAMUDDIN, Ph.D. (*President*).

PROF. M. SHAFI.

A. K. SYED TAJ PEERAN, Esq., B.A.

MOULVI MOHAMED BADSHAW SAHEB (*Secretary*).

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***1. Revival of Urdu Poetry in the Deccan during the Reign
of Nawab Mir Nizam Ali Khan, Asifjah II.**

1. The fall of the Kingdoms of Bijapur and Golconda
and the ascendancy of the Mughals in the Deccan.

2. The decay of the Dakhni language.

3. The condition of Poetry at the dawn of the
Asifjahi Period.

4. Contact of the Dakhni Poets with the Northern
element at the Court of the Nawab Nizam Ali Khan
Bahadur, and its influence.

5. The three groups of Poets that flourished in the
Deccan under the royal patronage.

(a) Pure Dakhni Poets.

(b) Pure Northerners who used the Delhi idiom.

(c) Deccani Poets who used the mixed idiom.

MR. ABU NASER KHALIDI, B.A. (OSMANIA), c/o
DR. NIZAMUDDIN, Hyderabad (Deccan.)

***2. Life of Nizam-ul-mulk Tusi and an account of his
Political Works.**

نظام الملک طوسی کی زندگی اور سیاسی
کارنامہ کا تاریخی مطالعہ .

ابو نصر خالیدی ، بی ۔ اے (عثمانیہ)۔

I. حالات زندگی - خاندان - پیدائش - تعلیم -
عہد کارگزاری - وزارت - وفات - اولاد -
اخلاق - وعادات - و خصوصیات شخصی .

II. سیاسی خدمات - سلاجقہ کی ملازمت - عہد
الہی ارسال - ملکشاہی دور - خلفاء عباسیین
اور نظام الملک کے تعلقات - عہد سلاجقہ کی
اہمیت تاریخ اسلام میں نظام الملک اور
فدائیان .

III. علمی خدمات - مدرسہ نظامیہ کا قیام اور
علوم اسلامیہ کی سوپرستی - سنہ جلالی کی
ابتداء - سیاست نامہ کی تدوین .

KAZI AHMEDMIAN, AKHTAR, ESQ., Junagadh.

3. Shams Tabrizi.

Was he an Ismailian ?

On account of the misleading statements of some European Orientalists and Muslim writers, based on some unauthentic works, it is believed that Shams Tabrizi, the spiritual teacher of the celebrated mystic Jalaluddin Rumi, was an Ismailian.

This contention owes its origin to the fact that a certain writer gives the name of the mystic's father as 'Ala'uddin or Jalaluddin, both Ismailian rulers of Alamut.

In older and original accounts, the name of Sham's father appears as Muhamad b. Ali b. Malikdad or Malik Dâud.

All the known sources giving an account of the mystic are quoted.

Among all the sources, Dawlatshah is the only author who gives the name of 'Allauddin' (in some Mss. and in Browne's edition Jalaluddin), but he is not corroborated by other writers prior to him.

Reasons for not relying upon Dawlatshah are given.

Consequently the facts are brought home that Shamsuddin's father was Muhammad b. 'Ali' and not 'Alauddin or Jalaluddin,' and that he had no connection with the Ismailian dynasty or Ismailian creed.

KAZI AHMEDMIAN AKHTAR, ESQ., Junagadh.

4. Arabic Poetry of Hafiz.

Very few of Hafiz's admirers are perhaps aware that he possessed the ability of composing poems in Arabic language. A considerable number of Arabic verses is found in his Diwan.

Before dwelling on the Arabic poetry of Hafiz, it will be worth while to know the academic career of the poet and his competent knowledge of the Arabic language and literature.

He received his education under Mawlana Shamsuddin of Shiraz who used to teach in the school founded by him, Haji Qiwanuddin the Vizier, who was a patron of Hafiz, founded a college and appointed him there as a Professor of Jurisprudence and Qur'anic Commentary.

The introduction to the Diwan of Hafiz, written by his friend Muhammad Gulandam, throws some light on his Arabic studies: his Arabic writings, his close acquaintance with standard Arabic works, and his quest for the Diwans of the Arab poets.

In the said introduction Professor Browne's reading 'tahsin-i-Dawawin-i-Arab' and his translation 'appreciation of the Arabic poems,' instead of 'tajassus-i-Dawawine Arab' (or 'quest for the Diwans of the Arab poets'), is not correct, as it conveys no plausible meaning.

Hafiz's special interest in the book al-Kashshaf of al-Zamakhshari and the work named al-Kashf. (Verses quoted *re* these.)

The *tadwin* or insertion of a hemistich in the opening couplet of his Diwan from Yazid, the Umayyad ruler and poet, the popularity of his quotation which inspired several Persian poets to compose their odes in the same metre and rhyme. Criticism on and correction of the second hemistich in the ending line of this Ghazal by the learned critic and man of letters, Azad of Bilgram.

A verse of Hafiz in which he has borrowed the idea from the Arab poet Abul-'Ala al-Ma'arri.

Professor Browne's observation on Hafiz's intellectual attainments, his bilingual poems, and his knowledge of the Arabic language.

Hafiz's acquaintance with the standard works of Arabic (Verses quoted).

His Arabic Poetry is of two kinds, *viz* :—

(1) Mulamma'at, or macoronic poems :

(2) Purely Arabic verses and poems.

(Both the kinds of verses and poems follow).

Remarks on his Arabic Poetry.

DR. MUHAMMAD HAMIDULLAH, M.A., LL.B. (OSMANIA),
DR. PHIL. (BONN), DR.-ES-LETTRES (PARIS).

***5. Oriental Libraries in the East and West.**

1. Important libraries in Hyderabad-Deccan, in other parts of India, in Hijaz, in the near Eastern countries and in Istanbul.

2. Libraries in Germany, Holland, France, England and other places.

3. Library facilities in the East and the West: a comparison.

4. Literary treasures still hidden.

5. Some suggestions for our libraries.

DR. S. M. HOSSAIN, M.A., D. PHIL., Dacca
University, P. O. Ramna.

Notice of an unknown Anthology of ancient
Arabic poetry.

6. Munatha 'L-Talab Min Ash' 'AR-I' L-'Arab.

By Muhammad b. al-Mubdrak b Muhammad b. Maymûn."

In 1926, while at Oxford, I first came to find mention of this Anthology in the *Khizânat-u 'l-Adab*, in which it is said to contain more than 1,000 odes. The name and the enormous extent of the work at once struck me. During my Near East tour in 1929, I discovered one manuscript of this great work in the Laleli library of Constantinople and two other manuscripts of it in the Khedival library of Cairo.

The Anthologist, Ibn Maymûn, mentions in his preface that he made his collection, at Baghdad, during the months of the two years 588 and 589 A. H., having spent sixty years in perusal of poetry. He claims to have included in it the best and the most elegant compositions of all those Pagan and Islamic poets whose verses are often quoted in *belles lettres*. It contains selections from 264 poets—1,061 full odes and 29 fragments comprising 39,990 verses.

The Anthology will thus be found to be the greatest collection of Arabic poetry, presenting not a few most interesting poems yet unknown!

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***7. The Lucknow School of Urdu Poetry.**

1. The beginning of Urdu Poetry in Lucknow.
2. Its early tendencies and characteristics.
3. The Pioneers of the Lucknow School and their attempts to establish it.
4. Influence of the Lucknow School on the Urdu Language and Literature.

DR. M. NIZAMUDDIN, Ph.D. (CANTAB.), Chairman of the Department of Persian, Osmania University; President, Islamic Section, Eighth All-India Oriental Conference at Mysore.

***8. The Library Renaissance in Persia under the Pahlavi Regime.**

1. Persia as an ancient home of art, culture and learning.
2. Contribution of the Persians to Islamic Civilization.
3. The stability of the Persian language and the cultural value of Persian literature.
4. The Five Epochs of Persian literature.
5. Dawn of the New Era:—Library Renaissance.
6. Riza Shah Pahlavi as a patron of art and letters and builder of the new nation.
7. Modern literary tendencies:—Change of ideals.
8. A brief survey of modern Persian literature.
9. The future of Persian.

DR. M. N. SIDDIQI, H.A., M.A., B.L., PH. D. (CANTAB.); Sir
Asutosh Professor of Islamic Culture, Calcutta
University.

*9. Biographical Literature of the Arabs.

The origin and development of this vast and varied literature is due only to the Muslims, without any known outside influence.

Its origin may be confidently traced back to the biography of the Prophet of Islam, the earliest attempt to collect the materials for which was made before the beginning of the second century of the Hijra, as it has been already shown by Professor Horovitz. With the end of the first century of the Hijra, there were compiled several biographies of him.

The earliest collected biography or Biographical Dictionary in Arabic also appears to have been compiled about the middle of the second century of the Hijra which consisted of short biographical notices of the narrators.

Traditions, which according to Horovitz, were kept by every important traditionist of the time, all the early biographical dictionaries of the narrators, are lost. The earliest Biographical Dictionary of them received by us was Taqga't of Ibne Sa'd (d. 230/844) which includes the biographical notices of 4,319 narrators. It was followed by many similar writers and works, of which the Al-Tārikhal-Kabīr of Al-Bukhāri is said to have contained the notices of more than 40 thousand narrators.

These general Biographical Dictionaries of the Narrators of Traditions of Islam were soon followed by those of particular classes of them, *e.g.*, (1) those of the 'Companions,' (2) of those of particular towns or provinces, (3) of those belonging to various Schools of Islamic Law, (4) of those of reliable or unreliable narrators, etc.

Biographical literature of the Arabs is therefore extremely rich. Dr. Sprenger is quite correct in his remark "that the glory of Mohamadan literature is its literary biography: there is no nation nor there has been any, which, like them, has during 12 centuries, narrated the life of every man of letters."

SYED MOHAMMAD, ESQ., M.A., Lecturer, Government
City College, Hyderabad-Deccan.

***10. Sher Mohammed Khan Iman, a Dakhni Contemporary
of Mir and Sowda.**

1. A short sketch of the life of the poet.
2. An estimate of his poetical works.
3. The characteristic elements of his poetic genius.
4. His influence on later poets.

WAHED HUSAIN, ESQ., B.A., B.L., Advocate, High
Court, Calcutta.

***11. Researches of the Early Arab Scholars in the Domain
of Biological and Spiritual Evolution.**

1. Theory of Evolution propounded, and discoveries made by the early Muslim Naturalists and Scientists.

2. Views of Ahl-i-Tasawwûf (Sûfis) regarding Biological and Spiritual Evolution.

3. Views of the Sufi fraternity *re* Creation and its process as compared with those of the Muslim Theolo-

WAHED HUSSAIN, ESQ., B.A., B.L., Advocate, High Court,
75—J, New Theatre Road, Calcutta.

12. "Conception of Divinity in Islam and Upanishads."

1. Monotheistic ideas to be found in the Vedas. Do they teach Polytheism and Henotheism?

2. Monism, theism, idealism and pantheism of the Upanishads as well as concrete theism, monotheism and idealism of Al-Quran —a comparative study.

3. Abstract monism of the Upanishads and the doctrine of *Wahdatul-wajud* of certain section of the Sufi Fraternity.

4. No anthropomorphic conception of God in Islam and Upanishads. How such ideas to be reconciled?

5. Parallel passages from Al-Quran and Upanishads showing similarity of religious thought of the Aryan and Semitic races.

6. Cultural unity and Renaissance of modern India, how to be achieved. It is said that politics divides and culture unites. We may not have a common religion in India but India can have a common culture. Unity founded on that basis will be well worth having.

IV. CLASSICAL SANSKRIT.

DR. S. K. DE, M.A., B.L., D. Lit. (*President*).

PROF. A. B. DHURVA, M.A., LL.B.

PROF. D. SRINIVASACHAR, M.A.

C. R. NARASIMHA SASTRY, M.A. (*Secretary*).

P. ACHARYA ESQ., B.Sc., M.R.A.S., F.R.A.I., State Archaeologist, Mayurbhanj State, Post Office, Baripada.

*1. *Sarasvati Vilasa and its Author.*

In the preface of the ‘*Sarasvatī-Vilāsa*,’¹ Dr. R. Shama Sastry has written thus :—

“*Sarasvatī Vilāsa* prañetā Pratāparudrākhyoyam Mahārājaḥ Kada Kutya vā rājyam chakāretyētadapi na nirañāyi.”

(It has not been settled as yet when and where the Mahārāja known as Pratāparudra, the author of *Sarasvatī Vilāsa*, established his kingdom.)

The editor further writes that though King Vīra Pratāparudra Deva, son of Puruṣōttama Deva and grandson of Kapilendra Deva of the Solar dynasty of Orissa whose capital was at Cuttack near the Mahānadi river, appears to have been the author of the book, yet there definitely appears another king Pratāparudra Deva belonging to the Kākatiya dynasty of Ēkaṣīlānagara.

From the above, it is clear that Dr. Sastri had some doubt as to the authorship of the “*Sarasvatī Vilāsa*.”

The introductory chapter as well as the colophons of the different chapters of *Sarasvatī Vilāsa* go to show that its author was Pratāparudra Deva, the Gajapati king of Orissa, who ruled from 1497 to 1541 A. D. Rev. Thomas Foulkes in his preface on “The Hindu Law of Inheritance according to the ‘*Sarasvatī-Vilasa*’²” wrote as follows :—

“The work itself furnishes precise and abundant evidence of its authorship.

“That it could not be the work of Pratāparudra Ganapati, is sufficiently evident from the circumstances.

1. University of Mysore, Oriental Library publication, 1927, No. 71.

2. *Sarasvatī Vilasa*. Trubner & Co., London, 1881.

Pratāparudra Deva, the Ganapati king of Warangal, was carried prisoner to Delhi in A.D. 1322, when his capital was captured by the Mohomedans."

Recently discovered epigraphical records also corroborate the statement made in the introductory chapter of *Sarasvatī Vilāsa* as regards the genealogy of the author.

The date assigned by Dr. Foulkes for Gajapati Pratāp Rudra Deva has now been corrected by the epigraphical records.

P. ANUJAN ACHAN, ESQ., Government Archaeologist,
State Museum, Trichur.

* 2. The Parasurama Legend and its Significance.

The name Paraśurāma is not mentioned in the Vedas, although some are inclined to identify him with Rāma Mārgaveya, the descendant of Mṛgu (*Aitareya Brāhmaṇa*).

2. The story of Paraśurāma given in the *Āraṇyaparvan* of the *Mahābhārata* differs considerably from those given in the *Śāntiparvan* or the *Anuśāsanaparvan*; the only reason that may be adduced to this difference being the long interval of a century or two that might have lapsed between the composition of these legends.

3. Two factors that are however found to be common in all the versions of the Paraśurāma legend are: (i) that Paraśurāma exterminated the Kshatriyas twenty-one times, and (ii) that after ridding the earth of the latter he offered the earth to the Brahmans.

4. The above factors indicate nothing more than the strained relationship that had once existed between the two upper classes of the Hindu community, which terminated in the establishment of the Brahman supremacy over the Kshatriyas. This ascendancy of the Brahmans at last brought to an end the long struggle of the priestly class and the nobilities—a struggle the traces of which can be found even in the pre-Buddhistic period.

5. For this reason, and also for reasons of epigraphical evidence, the time of the first version of the legend of Paraśurāma narrated in the *Āraṇyaparvan* of the *Mahābhārata* may be put to the close of the second century after Christ, while the remaining versions to still later periods.

6. The land of Sūrpāraka mentioned in the Śāntiparvām as the last retreat of Paraśurāma may be identified with the modern Soppāra in the Bombay Presidency. The Sūrpāraka of the Mahābhārata may be the same as the Sorpāraka of the Nasik cave inscriptions of the second century A. D.

7. Paraśurāma was a great devotee of Śiva and was originally connected with that cult; but he was in later times described and identified as belonging to the Vaiṣṇavite cult, and is now worshipped by the Hindus as the sixth avatāra of Viṣṇu.

Y. CHANDRASEKHARASASTRI, Esq., M.A., Sahitya-Vidwan,
Training College, Mysore.

***3. Is the Absence of Tragedies a defect in Sanskrit Literature ?**

Prevailing notion about the total absence of tragic dramas in Sanskrit Literature and about the incapacity of the Indian poets to conceive the beauty of tragedies.

Some available instances of tragic dramas such as Bhāsa's *Urubhaṅga*. The presence of tragic events and situations in extant Sanskrit dramas.

Consideration of the Sanskrit poets' conception of the purpose of poetry explains the conscious omission to give a tragic ending to dramas.

Conclusion.

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4. The "Kaumudi-Mahotsava" and the Date of Kalidasa.

1. The presence, in the "Kaumudi-Mahōtsava," of numerous passages whose parallelism to those found in Kālidāsa's works is too close to be regarded as accidental.

2. The resemblance relates not merely to the idea but often extends to the language and metre of the verse.

3. The historical importance of determining which is the borrower: whether Kālidāsa or the authoress of the "Kaumudi-Mahōtsava," since the date of the latter has been, with fair certainty, been fixed as about 340 A.C.

4. Critical examination of the parallel passages and conclusion in favour of the "Kaumudi-Mahōtsava" being the borrower.

5. Kālidāsa, therefore, must have lived much earlier than 340 A.C.

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15. Kalidasa belongs to Andhradesa.

To fix Kālidāsa's home we have to depend primarily upon such internal evidence from his works as is historically tenable. His Mālavikāgnimitra and Vikramōrvaśīya prove that he was related to the king of Vidarbha, and to Vikrama whose capital was Pratishṭhāna on the banks of the Gōdāvarī in the Kuntala country. Whether Kālidāsa belonged to the one or the other court, it is apparent that he belonged to the Andhradēśa, though it might be that he has described far off places, often pertinently. Likewise, his description of some particular religion or worship or the court of a certain Vikramārka who is differently held either as having belonged to Ujjayani or as having been a Gupta, does not warrant us to conclude that Kālidāsa was a Śaivaite or a native of that part of India in which the religion or the worship or the court was existing and in power.

DR. HAR DUTT SHARMA, M.A., Ph.D., Khajuri
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6. The meaning of the word Upachara according to Gotama and the Rhetoricians.

- The word *upachāra* has undergone many changes.

1. Gōtama understands every kind of *lakṣhaṇa* as an outcome of it. He also uses this word in the sense of ordinary *śabdaprayōga*.

2. Like Gōtama, Ānandavardhana also uses this word in the ordinary sense of *lakṣhaṇa* or *bhakti*. He throws no light on the basic idea underlying *upachāra*.

3. A departure is first made by Kuntaka who understands *upachāra* as the cause of *sārōpā-lakṣhaṇa* and based upon *sādrīśya*. He would even have it as leading to the *prattiyamāna* or suggested sense in the *aprastutaprasamsā* figure.

4. Mahimabhaṭṭa considers *upachāra* as the cause of a secondary sense which may be *lakṣhita* or *anumita*. Even *rasa* is an outcome of *upachāra* according to him.

5. According to Mukulabhaṭṭa, *upachāra* is not simple transference of epithet or metaphor but that particular type of it which is based upon the relationship of either (i) cause and effect, substratum and the thing subsisting in it, or (ii) similarity brought about by the common property shared by two distinct objects. The first is called the *śuddhōpachāra* and the second *gauṇōpachāra*. It may be inferred that *gauṇōpachāra* is the basis of *rūpaka* and *atīśayōkti*. He gives no clear cut definition of *upachāra*.

6. Mammāṭa, like Mukulabhaṭṭa leaves out the definition of *upachāra*. His vagueness has led the different commentators to interpret the term differently. The majority of them, however, hold that Mammāṭa uses the term in the sense of a relationship based upon either (i) resemblance, or (ii) other than resemblance, viz., *tādartha*, *svasvāmibhāva*, *avayavāvayavibhāva* and *tātka-rmya*.

7. Viśvanātha is very clear about it. He regards it as conveying the relationship based upon resemblance only.

8. Vidyādhara is singular in his opinion which is just the contrary to that of Viśvanātha. He does not

regard *upachāra* as leading to *sādṛśyasambandha* or resemblance. *Upachāra* according to him is any one of the following five *sambandhas*—*Kāryakāraṇabhāva*, *tādartha*, *svasvāmibhāva*, *avayavāvayavibhāva*, and *tātkarmya*. Thus, he very much resembles Gōtama in his opinion.

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7. The Date of Rasarṇavasudhākara.

The Rasārṇavasudhākara is a piece of Alankāra literature attributed to Singabhūpāla otherwise known generally as Sarvajña Singapa. He was placed by the late Mr. Seshagiri Sāstri about 1330 A. D.

An attempt is here made to fix the date of the work in the light of the available material at present.

The dynastic list furnished by the text agrees with that given by Sewell for the Venkatagiri Zamindari and the first two members were contemporaries and servants of Pratāparudra II of Warangal.

An examination of the internal evidence reveals references to Hemādri, Vidyānātha and Vidyādhara. Anapota, the father of the reputed author, was a contemporary of Vēma of Koṇḍaviḍu whose dates range up to 1349 A. D.

The confusion in the identification of Singa, the author of Rasārṇavasudhākara, is rendered worse by :—

(1) The existence of a number of Singabhūpālas very closely related to and almost contemporary with one another.

(2) The wrong assumptions of scholars like Dr. R. G. Bhandarkar and M. T. Narasimha Aiyangar to whom all the facts were not available.

Fixing the lower and upper limits by those who quote the work and who are quoted in the work, a rough range of 1350—1400 A. D. may be accepted.

An examination of the three inscriptions of Rājarāja Mādhava and Anapota, the father of the reputed author, helps us in concluding that :

(1) Rājarāja Mādhava was the sixth son of Singa, the reputed author of Rasārṇavasudhākara, whose date

according to the Śrīrangam plates is 1421 A. D. Hence 1400 as the last date of Singa, the father, can only be a bare truth.

(2) The question of Srinātha and Potanna as having been contemporaries of Singa has to be revised.

(3) The Vaishṇvaite tradition that Vedānta Dēśika sent Singa a few works at his request, has a sure basis, but the accounts are conflicting and hence requires careful examination.

Hence the period between 1360--1400 A. D. is advocated for the author of Rasārṇavasudhākara.

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*8. "esa rajeṇa dussantah sarangenatiramhasa."

This is the last line in the prologue to the *Śākuntalā* of Kālidāsa and contains the words of the *sūtradhāra*. In this paper an attempt is made to show that the expression "eṣa rājā" refers to the speaker himself, namely the *sūtradhāra*. By a comparison of parallel passages from other Sanskrit dramas and by an examination of works on dramaturgy, especially *Bharata Śāstra*, it is shown that the *sūtradhāra* must have appeared in the costume of the king Dussantah. Further, the paper proceeds to certain points concerning some dramatic technique, namely the relation of the *prastāvana* to the main plot in a drama and of the *sūtradhāra* to the characters in the drama.

9. A study on the *Prakriyasarvasva* of Narayana Bhatta.

In this paper, the work on grammar by Nārayaṇa Bhaṭṭa called the *Prakriyāsarvasva* is analysed with a view especially to giving the authors and works quoted in it. There are some authors unknown till now, especially the author of a commentary on the *Kāśikāṇṭhi* of Vāmana. In the work there are also profuse quotations from some works of which no complete copy is available, especially the *Bhōjasūtras* with the commentary on them by Daṇḍanātha. There is mention of one Śaṅkara also, who in some places

is to be identified with the author of the *Jāyamāṅgala* commentary on the *Bhaṭṭikāvya*; in one place he is the great Saṅkarāchārya himself. There is also dealt with in the paper the general attitude of the author towards Sanskrit grammar, towards authority in grammar, his catholic point of view and his synthetic method in the treatment of the subject. Certain interesting interpretations of grammatical terms are also dealt with.

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*10. Citagangadhara of Sri Nanjarajasekhara.

The Prime Minister—Poet of Mysore.

This *Śivāṣṭapadi* in praise of Śrīkaṇṭhēśvara of Nanjangud is modelled on *Gītagōvinda* of Jayadēva.

The author, Śrī Nañjarājasēkhara or simply Nañjarāja, is the brother of Daḷavāyi Dēvarāja and son of Kaḷale Virarāja and grandson of Kaḷale Doḍḍarāja. These belong to the Daḷavāyi family of Kaḷale. The author Nañjarāja is also known to History, as Karāchūri Nañjarājaiya, lived about 1737-67 A. D. and he has also written the following Kannada works :—

1. Mahēśvara Bhakti Vilāsa Darpaṇa
2. Liṅgapurāṇa
3. Śivagīte
4. Śivabhaktavilāsadarpaṇa
5. Mārkaṇḍēyapurāṇa
6. Kakudgiri Māhātmyam
7. Hālāsyā Māhātmyam
8. Garalapuri Mahimādarśa
9. Śivadharmōttara
10. Haradattāchārya Māhātme
11. Bhārata-Ādiparva

The name of the author is given in the eighth stanza of each *aṣṭapadi*. The descriptive account of the ancestors of the author, as given in this work, agrees in all respects with the one given in the inscriptions: Yd. 32., Yd. 58., and Tn.N. 36.

The colophon at the end of each of his works, so far made available, bears out the statements made by the author about himself and his literary works.

The *rāgās* used in this work of six *sargas* and 24 *aṣṭapadis*, according to the manuscripts in my possession, are the following and these are reported to have been in use in Southern India during the 18th century :—

1. Māḷavi, 2. Bhairavi, 3. Vasanta, 4. Rāmakṛiyā, 5. Nāgagāndhāri, 6. Kāmbhōji, 7. Bhūpaḷi, 8. Karṇāṭa, 9. Dēśākṣari, 10. Varāḷi, 11. Śankarābharāṇa, 12. Āhari, 13. Kāpi, 14. Mukhāri, 15. Madhyamāvati, and 16. Rēgupti.

The author is a devout bhakta of Śrīkanṭhēśvara of Nanjangud. This is a very good *Sivāṣṭapadī* in Sanskrit and has not been noticed by Professor Sambamurti of the Madras University in his Extension Lectures, recently delivered at Madras.

C. R. NARASIMHA SASTRI, Assistant Professor of
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***11. Sanskrit paper on "A Novel view of Rasa".**

1. The importance of the Rasa School among the different schools of poetics.

2. Points of detail in respect of which there is difference of opinion among the followers of the Rasa school.

3. Practical unanimity of opinion as regards the nature of Rasa.

4. The novelty of the view (regarding nature of Rasa) adopted by an Alankāra writer of the early part of the 12th century. Arguments advanced in favour of this view which is opposed to the traditional view.

5. Examination of the arguments referred to above, and conclusion in favour of the traditional view.

NARASIMHA SASTRY, DEVUDU, M.A., Bangalore.

***12. Message of Kalidasa.**

Kālidāsa is unique in combining in his kāvyas the literary beauty of the Rāmāyana, and the deep religious thought of the Mahābhārata. Others have improved upon the performance of Kālidāsa but partially only. Perhaps he is the mouthpiece of the age of the early Brahman revival; and so, this unusual combination.

His is the poetry of optimism, which knows no defeat, nor goes mad with success. He pursues the goal cheerfully. The attainment of perfection to him means removal of the impediments in the way.

Like his ancestor of the hoary Vedic past, he delights in the World which has its own values and pleasures; but there is something higher and nobler. To one who knows the latter, the values change and so it ceases to be of any consequence.

His man is a conqueror in the full sense of the term. Only there is a way to do it. Master the means and success is yours.

Insistence on *svadharma* with a just pride, emphasis on the co-operation of the other-worldly-minded hermit and the prosperous hero for the welfare of the world, and the belief in a benevolent Nature which is all alive, are other aspects of his Message which always rejuvenates and reforms the World.

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13. Rasa.

1. The importance of *Rasa*. Reference to *Kāvya-prakāśa*, *Kāvya-pradīpa* and its commentary.
2. Definition of *Rasa* with reference to love as *Rasa*.
3. Love in actual life. *Kārya-Kāraṇa* and *sahakāri*.
4. Love in dancing and poetry. *Vibhāva*, *anubhāva* and *vyabhichāri*.

5. The philosophy of *Rasa*.
6. Its realistic implication.

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14. Tragedies in Sanskrit

Importance of tragedy in Western literature. Attempt at finding out tragedies in Sanskrit—Opinions of Western critics and of Indian poetries—How four dramas—*Ūrubhaṅga*, *Kaṇabhāra*, *Vēṇīsaṁhāra* and *Chāṇḍakaśika* conform to Western standards of tragic drama.

Reasons for calling *Kaṇabhāra*, a tragedy even though the death of the hero does not take place—Death of the hero in *Ūrubhaṅga*—Death expressed euphemistically in *Chāṇḍakaśika*—Death of the hero in *Vēṇīsaṁhāra*—reasons for considering *Duryōdhana* as the hero of *Vēṇīsaṁhāra*.

The heroes.—Men illustrious in rank and fortune of exceptional character—How they suffer calamities—Causes for the calamities—*Kaṇa*'s moral and intellectual error—Tragic trait that led to *Duryōdhana*'s fall—*Hariścandra*, a victim of fate and circumstances.

Construction of *Vēṇī* and *Chāṇḍakaśika*, Shakespearean in type—structure—element of curiosity—complexity. *Ūrubhaṅga* and *Kaṇabhāra*, Greek in type—Simplicity of structure; unchanging situation, concentration on one personality—representation of catastrophe—the three unities.

Common features of Greek tragedies and these dramas:—Subject matter, display of character, curse, epic and lyrical elements, dialogue, dreams, tragic irony, absence of comic elements, fewness of characters, collision of rival principles, moralising tendency.

How the impropriety of the Love scene and the irrelevancy of certain acts disappear when *Vēṇī* is viewed as a tragedy—Significance of the Love scene in *Chāṇḍakaśika*. Title and ending of the play—The 'tragic sentiment'.

K. RAMA PISHAROTI, M.A., Professor of Sanskrit,
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***15. An interpretation of a Text from the Dhvanyaloka.**

In laying down what has been characterised as the *śokaśloka* equation, *Vṛittikāra* has made a statement which, as it is now accepted and interpreted, runs as follows:—

“*nihatasaḥacarīvirahakātarakrauñchākrandajanitaḥ
śoka eva ślokataya pariṇataḥ.*”

(DH—p.—27.)

In this form of the text there is involved a *Rāmāyaṇavirōdha* and varied attempts have been made to remove it. Amongst these the most important is the suggestion that the term *sahacārī* be changed into *sahacāra*. This is obviously not very satisfactory. The *Rāmāyaṇavirōdha* ceases to exist if we accept the text as printed in the *Kāvya-māla* Edition of the text (1911), which reads *sannihita* instead of *nihata*. In which case it means the wailings of the dying bird moved the sage into activity. The bird was crying, not because of the pangs of the wound, nor because of the prospect of immediate death, but because of his immediate separation from his beloved. In other words, the *virahavēdana* of the dying bird, who thus figured as an ideal lover, roused the sage and his over-powering emotion burst itself out in the well-known song—

*mā niṣāda pratiṣṭhām tvamāgamah śasvatī samāh¹
yat krauñchamithunādekamavadhīḥ kāmamohitaṁ¹*

MĪMAMSAKARATNA, AND MĪMAMSA SIROMANI, V. A.
RAMASWAMI SASTRI, M.A., Lecturer in Sanskrit,
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16. Was Bhartrihari a Buddhist ?

An attempt is made to refute the current view that Bhartrihari was a Buddhist.

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***17. 'Imagination' in Indian Poetics.**

The supreme place usually given to Imagination in Western Poetics. The purpose of the present paper: to bring together and correlate the views of some great Indian theorists on Imagination.

Pratibhā, the Sanskrit equivalent of Imagination. A word about the *samādhiguṇa* of Vāmana and the *bhāvika-lanikāra*. The essential identity of *śakti* and *pratibhā*. The observations of Rājasekhara, Tauta, Kuntaka, Abhinavagupta, Mahimabhaṭṭa and a few others on the nature of *pratibhā*. Kuntaka deserves special mention: his *vakrakavivyaṭpāra* is nothing but *pratibhāvyaṭpāra*.

The causes of *pratibhā*. Its supremacy over the other qualities and accomplishments held necessary for a poet.

Creative Imagination (*Kārayitṛi pratibhā*). The two main modes of its working: *aparvārthanirmāṇa* and *sūkṣmārtha darśana*. Can poetry represent life exactly as it is? The implications of admitting *vastudhvani*, *svabhāvokti*, etc.

The poet's imagination always under the control of the dominant mood of the poem. The fitness (*auchitya*) of a fancy or an image determined with reference to *Rasa*.

Intuition and Expression (*prakhyā* and *upakhyā*). Does the poet's conception undergo any modification in the course of expression? Kuntaka's observations.

Pratibhā as the basic element in every *alanikāra*.

Pratibhā as the chief criterion for estimating the greatness of a poet.

Descriptive and Responsive Imagination (*Bhāvayitṛi Pratibhā*). The necessity for the co-operation of the reader's imagination with the poet's.

Concluding remarks.

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18. Kannada paper on "Vararuchi and Katyayana."

Uncertainty as regards the parentage, time, place, etc., of Vararuchi.

The Kathāsaritsāgara story identifying Kātyāyana and Vararuchi not deserving of credence.

Inaccuracy of the belief in the contemporaneity of Vararuchi, Kātyāyana, Vyāḍi, Indradatta and Pāṇini.

'Kātyāyana' neither the family name nor an alternative of Vararuchi.

Available references to Vararuchi and Kātyāyana. No mention of Vararuchi in the numerous works attributed to Kātyāyana. Conclusion to the effect that Kātyāyana and Vararuchi are not identical and the author of the Vārtikas is Kātyāyana and not Vararuchi.

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19. Who are the Anityasphotavadinah ?

Professor Charu Deva Shastri's new edition of the Vākyapadīya with the commentaries of Bhartṛihari and Vṛṣabhadēva is a very welcome publication. It throws light on many interesting points. One such is the existence of some thinkers who used the word *sphōṭa* in explaining their views, while holding the *anityapaksha*. There were two sets of people who did that. According to the first set, *sphōṭa* is the name of the first sound that is produced by any movement or contact and *dhvani* that of the reverberation or echo following it. This view is set forth in Vākyapadīya, I, 103. Vṛṣabhadēva says that the people who held this view were different from those who held the *abhivyaktivāda*. Abhinavagupta quotes Vāk. I, 103, to prove that grammarians were the first who used the word *dhvani* in the sense of reverberation, or echo. This means that according to Abhinavagupta, the *anityapaksha* was held by grammarians. Perhaps they were not the orthodox grammarians but a minority among them. According to the other set *sphōṭa* and

dhvani are produced at the same time. *Sphōṭa* is like the flame of a lamp and *dhvani* like the light. Another comparison is with a substance and its smell. Both are produced at the same time. Were the people who held this view also grammarians?

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20. ಶೂದ್ರಕಯ ಕವಿ ಮೃಚ್ಛಕಟಿಕ ಪ್ರಕರಣ ವಿಮರ್ಶೆ.

ಕವಿಯ ವಿಚಾರ—ಬರೆದವನು ಶೂದ್ರಕನೇ ಅಲ್ಲವೆ ?

ಮೂಲ—ಭಾಸನ ಚಾರುದತ್ತ.

ವಸ್ತು—ಕಲ್ಪಿತವೇ, ಸಹಜವೇ, ರಾಜಕೀಯವೇ, ಸಾಮಾಜಿಕವೇ ?

ಪಾತ್ರ—ನಾಯಕ ನಾಯಕಿಯರು ಯಾರು ?

ಅವರ ಗುಣಾತಿಶಯಗಳಾವುವು ?

ಇತರ ಮುಖ್ಯಪಾತ್ರಗಳೂ ಅವರ ಗುಣಗಳು.

ರಸ—ಪ್ರಧಾನ ರಸವಾವುದು ? ಅಪ್ರಧಾನರಸಗಳಾವುವು ?

‘ ಮೃಚ್ಛಕಟಿಕ ’ ಎಂಬ ಹೆಸರಿನ ಔಚಿತ್ಯ.

ಭಾರತೀಯ ಇತರ ರೂಪಗಳಿಗೂ ಮೃಚ್ಛಕಟಿಕಕ್ಕೂ ಇರುವ ಸಾಮ್ಯ ವೈಷಮ್ಯಗಳು.

ಮೃಚ್ಛಕಟಿಕದ ಪ್ರಾಶಸ್ತ್ಯ ಮತ್ತು ಅದರಿಂದ ಲೋಕಕ್ಕೆ ಆಗಿರುವ ಪ್ರಯೋಜನ.

R. D. KARMAKAR, Esq., M.A., Principal and Professor
of Sanskrit, Sir Parasurambhan College, Poona 2.

**21. The Authorship of the Bhagavadgita, in the light
of the Vibhuti-adhyaya of the Gita.**

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of the Department of Sanskrit, Delhi University,
Delhi.

22. The Myth of the Five Husbands of Draupadi.

V. PHILOSOPHY AND RELIGION.

PROF. M. HIRIYANNA, M.A., President.

SIR S. RADHAKRISHNAN, Kt., M.A., D.Sc.

Rao Bahadur Dr. S. K. BELAVALKAR, M.A., Ph.D., I.E.S.

Vidwan H. N. RAGHAVENDRACHAR, M.A., Secretary.

M. S. BASAVALINGIAH, ESQ., M.A., B.L., Assistant
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1. The Viraśaiva doctrines relating to the conception of Paramatman, Jivatman and final beatitude.

Brahma is termed Līṅga in the Viraśaiva philosophy and Jīva is known by the technical name of Aṅga. The existence of the world is not illusory, as in the Advaita system of Śaṅkara but is as real as that of Brahma; and the world lies in a dormant condition in Brahma before creation. This Brahman, like the liquid ghee becoming solid, became Īśvara, while creating the world; and His energy is called Śakti. The latter is inseparably associated with Brahman as pollen with lotus. The whole world of spirit and matter takes its rise from Śiva united with Śakti as the threads of the web come out of the spider's womb. The world is only a manifestation of Śiva. Brahma appears to be limited by Upādhi as Ākāśa appears so by jars, etc.

Śiva himself becomes Jīva, when he is in association with sthūla śakti and gets limited knowledge, power, etc., Jīvas are as many as there are Upādhis. Śiva and Jīva appear in one and the same chaitanya.

When Jīva shakes off the impurities existing in his three bodies, namely, kāraṇa, sūkṣma and sthūla by installing in them the three Līṅgas, namely, Bhāva, Prāṇa and Iṣṭa, and practises this Līṅgāṅgasāmarasya, he realises his oneness with Brahma and attains final release.

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2. The Pre-Patanjala Yoga.

In this paper an attempt is made, with the help of statements in the *Bhagvad-gītā*, the *Śvetāśvatara* and other Upanisads, the *Pātañjalayogabhāṣya*, and the Darśanic literature generally (including Jain and Buddhist writings), to determine the nature of the original Yōga system, which was Pre-Buddhist in origin and the ultimate basic notions of which can be traced back to the Brāhmanic and the Later-Vedic periods. Incidentally there is offered a discussion of the problem of the identity of the Yōga-Patañjali with Vyākaraṇa-Patañjali and the question whether the original Sāṅkhya was theist, monist, and idealist, or in the alternative, atheist, dualist, and realist. The paper also contains an appreciation and criticism of Professor Jacobi's valuable and scholarly paper on the same subject published in 1930.

PROF. G. H. BHATT, M.A., Baroda.

3. A further note on Visnusvami and Vallabahacharya.

1. This paper is a continuation of my paper on "Visṇusvāmī and Vallabhācārya" read before the Seventh Oriental Conference, Baroda, 1933, and tries to prove on fresh grounds that the alleged relation between the two Ācāryas is not at all acceptable.

2. The evidence of the work, *Ramapaṭala*, shows the disparity between the religio-philosophical views of the two Ācāryas.

3. The document at Ujjain, showing the connection between the two Ācāryas, is unreliable.

4. According to Vallabhācārya, Bilvamaṅgala was a follower of the Māyāvāda-school at the outset. The latter therefore cannot be a spiritual teacher of the former, who therefore cannot be connected with Visṇusvāmī.

5. Prof. Glassenappe's view examined.

6. Conclusion.

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4. Yoga Psychology.

Buddhism and Yoga Philosophy, and to a less extent Jainism also, entered into a searching analysis of the process of thinking in order to find out the impediments to that concentration of attention on spiritual matters which all of them considered to be essential for the realisation of the *summum bonum* of spiritual life. Each started with certain philosophical assumptions; and in the case of the Yoga system these were the duality of Purusha and Prakṛti, the painful character of all temporal existence, the infinity of Purushas, the isolated character (kaivalya) of the released soul and the absence of pain in the state of salvation. The process of bondage is constituted by the gradual covering over of the soul by different vestments of materiality—a process which is really eternal but described as due to the loss of equilibrium of the three guṇas of Prakṛti in the proximity of Purusha. The process of liberation is constituted by the removal of these vestments and the sinking of the soul into its inner essence of pure experience. The ultimate condition is from the nature of the case indescribable, but successive advances towards spiritual illumination are described and distinguished from one another. The method of advance is the utilisation of the material obstacles themselves in the interest of the spirit. Hence gross matter, gross body, the sense organs, mind, egoism and intelligence are all pressed into the service as objects of concentration and various powers are supposed to develop as the power of concentration increases. The converse process of withdrawal from these is simultaneously pushed on. This leads to a description of mental types for which different disciplines are laid down. Minute prescriptions about the bodily and mental attitudes of concentration and ethical acts and intentions are delineated with great skill, and well-known psychological laws are exploited to bring about the immobility of psychical life (which the Yoga considers to be material in character) and to uproot not only overt thoughts but also memories, dispositions, instincts and other latent tendencies. Suprarational experiences of different grades of fineness also come in for treatment but not at such length as in Buddhism.

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5. The Problem of Freedom in Indian Philosophy.

The western philosophers have given much thought to the question how far an individual soul is free to think out his own highest ideal and take appropriate steps towards its realization, and fixed upon certain laws as governing him when engaged in such a pursuit. The object of this paper is to investigate whether the Indian philosophers had thought over that problem and, if so, what conclusions they had arrived at and how far they are in accord with those of the western thinkers.

Towards that end the Indian philosophers are divided into two classes—(1) the founders of the philosophical systems who were idealists and (2) the composers of the Itihāsas and Purāṇas who were realists; and on a general survey of their composition the conclusion has been drawn that the former had not, but the latter had, thought over the problem in all its bearings, that according to them there are three kinds of causes which throw obstacles in the way of the realization of one's ideal, namely Ādhyātmik (personal), Adhibhautik (environmental) or Ādhi-daivik (spiritual or supernatural) and that these causes correspond to those results of the operation of "The Law of Personality", "The Law of the Ought" and "The Law of Nature" of the western philosophers, who are for the purpose of drawing a comparison between the Ādhi-daivik causes and the law of nature divided into three classes namely—(1) the Rationalistic Idealists, (2) the Personalists and (3) the Naturalists.

In the end a hope is expressed that more educated Indians would take to a serious study of the Epic and Paurāṇic literatures of India with a view to get new light on many a problem in which the modern thinkers are engaged.

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6. The keystone of Indian Logic.

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7. The Dialectic of Pramanya.

The paper does not deal with the problem of validity historically. It is essentially an analytical and critical study of it. It consists of three parts: The first part deals with the dialectical development of the problem, the second with the dialectical movement of thought back and forth between alternative solutions of it and the third is a general reflection on how the problem stands in contemporary philosophy.

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8. Kalivarjya (Practices forbidden in the Kali age).

As in other countries so in India the Golden Age has been in the past. Rgveda X. 10.10 shows that even at that time it was believed that moral degradation will predominate in times to come. But in the Rgveda there is no theory of the four Yugas. The word Yuga is used in the Rgveda in the sense of 'yoke,' a very brief period, generation, long period of time, a cycle of four years. The names of the four Yugas do not occur in the Rgveda. But Krta in Rg. X. 346 appears to mean 'a lucky throw of dice'. Kali appears to be the name of a sage (Rgveda VIII. 6615 and Rgveda X. 398). The words Krta, Tretā, Dvāpara, Kali (or Āskanda) occur in the Taittirīya and Vājasaneyā Samhitās, in the Taittirīya and Śatapatha Brāhmaṇas, in the sense of throws of dice. The Aitareya brāhmaṇa mentions the names Krta and others, but it is doubtful whether any regular theory of four Yugas had then been evolved. The ancient Dharma-sūtras of Gautama and Āpastamba do not exhibit any full-fledged

theory of four Yugas. It is in the Manusmṛti, the Viṣṇudharmasūtra, the Mahābhārata and the Purāṇas that we get a fully developed theory of Yugas. This must have been done during the five or six centuries before Christ. This theory of practices progressively deteriorating in four ages provided a useful means of explaining away inconvenient texts and obnoxious practices. But the result is amusing, since writers who like Parāśara profess to have legislated for the Kali age have to be relegated to remote ages, as the practices permitted by them were condemned in later times. Works like the Smṛticandrikā, Caturvargacintāmaṇi, Parāśara-mādhaviya contain long quotations dealing with Kalivarjya taken from the Ādityapurāṇa. Āpastamba condemned giving a special share to the eldest son, and Brhaspati condemns *niyoga* in the Kali age. Among the Purāṇas, the Nāradiyapurāṇa contains four verses on Kalivarjya. A few verses from the Brahmapurāṇa on the same subject are cited by Aparārka and others. The Ādityapurāṇa forbids about forty-four practices which are then set out and brief notes are added, where necessary, showing how those practices were once allowed (*i.e.*, were once *dharma*). It appears that the Kalivarjya verses began to be composed about 4th or 5th century A. D. and the process went on till at least the 8th or 9th century.

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9. The Jiva in Advaita.

Introduction—Two opposite tendencies, assertivistic and negativistic, holding sway alternately in the successive periods of Indian thought-development.

The Advaitin—Not a nihilist—Strikes the happy mean between the extremes.

The Advaitic concept of reality.

Rapid survey of the Adhikaraṇas pertaining to Jiva in the Sūtra-bhashya with some of the commentaries thereon.

Deductions.

Parallelism between the Advaitin and Bosanquet.

Corroboration of Idealism by modern science.

Conclusion.

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10. The Scheme of Brahmasūtras I. 1—3: A Rapprochement.

In this paper the writer has undertaken an inquiry into the scheme of the author of the Brahmasūtras in the arrangement of the Śrutis selected for discussion in Bra. Sū. I, 1—3.

A table of the *viśayavākya*s referred to in Bra. Sū. I. 1—3 shows that the Śrutis selected by the Sūtrakāra from any particular Upaniṣad are exactly in the order in which they originally occur in that particular Upaniṣad. Thus the serial order and the preponderance of the *viśayavākya*s from the Chāndogya Upa. in Bra. Sū. I. 1—3 do not prove Prof. Belvalkar's view that the original basis of Bra. Sū. I. 1—3 was a "Chāndogya Upaniṣad Brahmasūtra".

A suggestion for the scheme of Bra. Sū. I. 1—3 is contained in Bra. Sū. III. 3. 11 (*ānandādayaḥ pradhānasya*) and in Bra. Sū. III. 3. 38—39 (*satyādayaḥ kāmād itaratra tatra c' āyatanādibhyaḥ*). The three groups of attributes, viz., *ānandādayaḥ*, *satyādayaḥ* and *āyatanādayaḥ* mentioned in these Sūtras refer to the attributes of Brahman mentioned in Bra. Sū. I. 1—2 and 3, respectively.

Points of evidence :—

1. Identification of *ānanda* in *ānandādi* with *ānanda* in the *viśayavākya* of Bra. Sū. I. 1, 2 (*ānandāddhyeva khalvimāni bhūtāni jāyante; ānandena jātāni jīvanti, ānandam prayantyaḥ saṃviśanti*—Tai. Upa. III. 6). Identification of *satya* in *satyādayaḥ* with *satya* in *satya-saṃkalpa* in the *viśayavākya* of Bra. Sū. I. 2. 1 viz., Chā. Upa. III. 14—2. Identification of *āyatana* in *āyatanādibhyaḥ* (Bra. Sū. III. 3—39) with *āyatana* in *dyubhivādyāyatanam* in Bra. Sū. I. 3—1.

2. Interpretations of Bra. Sū. III. 3—11, 38—39. Reconstruction of Sūtra III. 3—39 as *satyādayaḥ kāmād itaratra, tatra c' āyatanādibhyaḥ*.—Evidence of Bra. Sū. III. 2—14 (*arūpavad eva hi tatpradhānatvāt*) for the meaning of the word *pradhāna*. Evidence of Bra. Sū. I. 2—23 (*rūp'opanyāsācca*). According to the Sūtrakāra the supreme Being has two aspects *a-rūpavat* which is the

chief or *pradhāna* aspect and *rūpavat* which is the secondary aspect. Both them can have *guṇas* or *dharma*s. The group of attributes, *ānandādayaḥ*, belongs only to the chief or *pradhāna* aspect. The group, *satyādayaḥ* optionally belongs to the *rūpavat* aspect or *puruṣa*. The group, *āyatanādayaḥ* belongs solely to the *rūpavat* aspect. Thus the Śrutis about *arūpavat* Brahman, those which according to the Sūtrakāra describe both the *rūpavat* and the *a-rūpavat* and those which deal with only the *rūpavat* are collected and discussed by the Sūtrakāra in Bra. Sū. I. 1—2 and 3, respectively.

3—4. An analysis of the nature of (III) the Sūtrakāra's arguments in Bra. Sū. I. 1—3 and (IV) the contents of the *viśayavākya* Śrutis of Bra. Sū. I. 1—3. The Sūtrakāra in the first Pāda argues that the *viśayavākya*s of that Pāda mention the creation, continuation and merging of this world from and into the topic of the *viśayavākya*s. His chief argument in the second Pāda is that the Śrutis discussed therein mention the *guṇas*, *dharma*s and the *rūpa* of the Supreme—Being. In the third Pāda he emphasizes the fact that the *viśayavākya*s of that Pāda call their topics "*puruṣa*" or mention his exclusive attributes. These arguments are consistent with the nature of the contents of the *viśayavākya*s.

5. The result of this paper solves many other problems regarding Bra. Sū. I. 1—3.

6. Examination and refutation of the views of Śaṅkarācārya, the Bhāmatīkara, the author of the Ratnaprabhā, Ānandagiri, Rāmānuja and Vallabha about the scheme of the Sūtrakāra's selection of the *viśayavākya*s and their arrangement in Bra. Sū. I. 1—3.

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11. The Gaudapadakarikas and Buddhism.

1. Ajātivāda (the doctrine of No-origination) Ajāti—the highest truth. Its two aspects—one, negative—an uncompromising denial of creation—subjective and objective. Two, positive, equally uncompromising assertion of the ever—unborn, as the absolute—Ātman, Brahman

or Vijñāna. The negative aspect is but a corollary of the positive absolute of the Upanisads.

(1) The doctrine of No-origination is supported by (i) the Upanisads that assert Ātman, Brahman or Vijñāna as the only Ultimate, teach identity between the individual and the supreme soul, deny creation and assign all distinctions to māyā.

The doctrine of māyā is an off-shoot and an explanation of Ajātivāda. Māyā is both the cause and the effect, both positive and negative; anādi and yet capable of being removed and associated with Ātman without affecting Him. The doctrine of *anirvacaniyatā* is foreshadowed, not definitely formulated.

(2) Comparison between dream and waking. Subjective experience on par with dreams. All distinctions are figments of imagination.

(3) Reasoning—Disagreement among creationists. First cause cannot be *sat* or *asat*. Duality has no basis, objective world being unreal.

(4) Mystic intuition shows that reality is transcendent and absolute. Jati or creation represents the lower aspect of reality; it is relatively true and assumes the unreal as real.

2. The Gaudapādakārika and Buddhism. The question of Buddhistic influence. Comparison of the position of Gaudapāda with those of the Vijñānavādins and Śūnyavadins. Dialectic and verbal similarities. Unity of the work. Gaudapada was a Vedāntin.

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12. The Sankhya theory of evolution in the light of modern thought.

I. (1) The meaning of evolution as change from the simple to the complex.

(2) Evolution as applied to *prapañca pariṇāma* in Sāṅkhya.

(3) The doctrine of evolution in Sāṅkhya.

(i) *Prakṛti* consists of three *gunas*.

- (ii) All products are implicit in her.
- (iii) Change is her essence.
- (iv) Her equilibrium is disturbed by the presence of *purusa*.
- (v) She changes into the world in order to get *purusa bhoga* and *apavarga*.
- (vi) Her order of evolution is determined by the nature of the three *gunas*.
- (vii) *Karma* determines the particular disposition of evolution.
- (viii) The process of evolution is timeless.

II. (1) The history of modern theories of evolution presents three stages—Mechanical view of life, Biological view of evolution and Emergent evolution.

(2) These theories are defective, because they do not offer a satisfactory explanation of the distinction between the material and the spiritual aspects of the universe, and the progressive nature of evolution.

(3) The position of Sāṅkhya is free from these defects. Several points in it have enduring value even from the point of the later Indian thinkers.

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13. Epistemology of Nyaya-vaisheshika and Modern Thought.

1. The epistemological considerations of Nyāya-vaisheshika like those of modern thought consist of three aspects—the sources of knowledge, the place of knowledge in the world of reality and the truth of knowledge.

2. The source of knowledge in Nyāya-vaisheshika is *atman* in relation to *manas*. The position of Nyāya-vaisheshika is not pure empiricism. In the sense that knowledge includes more than what is given by the external senses, the term Rationalism can be applied to his position. His position can, as a whole, be described as Rationalistic Empiricism.

3. Nyāya-vaisheshika gives knowledge an important place in the world of reality. This is indicated in its

conception of the real as *prameya*. Its view of knowledge is realistic. Its position is more systematic than that of many schools of thought in modern Philosophy.

4. As the criterion of truth, Nyāyavaiśeṣika accepts the coherence view in the form of *sajātiya* and *vijātiya Samvāda*.

5. Though the position of Nyāya-vaiśeṣika is not accepted to be final by the later Indian thinkers, it has influenced them a good deal in every aspect of epistemological considerations. The spirit of its systematic treatment of the epistemological problems may be used with much advantage even by modern thinkers.

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14. The Sovereign Secret of Bhagavadgita.

Diwan Bahadur K. S. RAMASWAMY SASTRI.

15. The New Psychology and the Old Vedanta.

Though modern psychology has done good service in being pragmatic in its aim and in basing itself on physiology, it has no real justification for the superior airs assumed by it. Its two pivots are Behaviourism and Psycho-analysis. Both of these exalt only some aspects of the totality of life, and those aspects are among the minor aspects of life. Life is not in its totality mere responses to external *stimuli*. Behaviourism binds in the shackles of determinism what is essentially free and creative and joyful, whatever be its present self-enslavement by ire and hate. Psycho-analysis burrows so much in the underground chambers of the unconscious that it blinks when it comes out into the daylight of the conscious and is unable to bear the dazzling but charming radiance of the Superconscious. It has overdone the theory of the *libido* and has exalted a minor segment of being to the dignity of the fulness of things. The moral life is the threshold of the spiritual life and demands a suppression of the elements of desirefulness in life. Freud has exalted

Desire—nay, the corpse of dead Desire—to occupy the throne of the Soul. The moral sense and the spiritual sense are the deepest things in us and cannot be explained or explained away on a mere physical basis or on the basis of the unconscious or the sub-conscious in us. The moral sense implies the negation of Desire. The spiritual sense implies a touch of the Infinite, a sense of mystery, a feeling of dependence, a grateful consciousness of benevolence, a feeling of awe coupled with comradeship and love. Religion is the attitude of the highest portion of our being, and cannot be derived from the lower aspects of our nature at all. It is in the highest heights of mystic truth and realisation through *Yoga* and *Bhakti* and *Jñāna* that we attain the highest peace and power and bliss.

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16. Jaina Epistemology.

1. The problem of Knowledge in Jainism—Jñāna and its nature.
2. Objections against Syādvāda by the Buddhists and Aupanishadas refuted.
3. Dualism and Realism fundamental to Jainism.
4. Some views of modern scholars based on a misunderstanding of Jaina tenets.
5. Jaina Epistemology approaches Locke's theory of knowledge closely. Jainism is neither ethically bankrupt nor metaphysically barren.

PRINCIPAL, SUBBIAH SHASTRI, Nyāyatirtha,
Sravanabelgola.

17. Jain Dharma and Jaina Darsanas.

18. Moksha and Mokshamarga (in Hindi).

PRINCIPAL, SUBBIAH SHASTRI,

Palace Vidwan, Nyayatirtha, Sravanabelgola.

18. विषय—मोक्ष और मोक्षमार्ग (सारांश).



१. इस भारतवर्षमें श्रीवृषभादि तीर्थङ्कर श्रीरामभीमादि महापुरुष मुक्त हुवे हैं ॥

२. भगवान् वृषभदेव कैलासपर, भगवान् नेमीश्वर गिरनारपर, भगवान् श्रीरामदेव तुंगीगिरिपर, मुक्त हुवे हैं यह बात परम्परासे प्रसिद्ध उन्हतीर्थस्थानोंसे और क्रिस्तशकपूर्वके कुन्दकुन्दाचार्यके वचनों से प्रभास-पुराणसे और वेदइतिहासोंसे सिद्ध होतीहै ॥

३. सिधर्म इण्डसकी घाटीमें निकलेहुवे उन्ह मुहरोंसे, जिनमें जिन और जिनेश्वर लिखाहै तथा जिनमें वृषभलाञ्छनसहित वृषभदेवका कायोत्सर्ग मूर्ति विराजमान हैं और जो पांचहजारवर्षके पहलके हैं भगवान् वृषभदेवका सिद्ध या मुक्त होना सिद्ध होताहै ॥

४. श्रवणबेलगोलके जितं भगवता श्रीमद्धर्मतीर्थ विधायिना इत्यादि शिलाशासनसे भगवान् वर्धमान स्वामिने निर्वाणपायाहै, सर्वज्ञ होकर सिद्धि-सौख्यामृतको पाया है यह बात सिद्धहोतीहै ॥

५. पुरुषका पूर्णपुरुषार्थ मोक्षप्राप्तिकरनेपरही होता है पुरौ शेते इति पुरुषः उत्तमचैतन्यगुणमें स्वामी होकर जो प्रवृत्ति करता है वही पूर्ण पुरुषहै पुरुषार्थ चारहैं धर्म अर्थ काम और मोक्ष मोक्षपुरुषार्थही सर्वश्रेष्ठ पुरुषार्थ है ॥

६. मोक्ष सम्यग्दर्शन सम्यग्ज्ञान और सम्यक्चारीत्रसे जिसको भक्तिज्ञान और वैराग्यभी कहते हैं मोक्षहोता है मोक्षमें अनंतज्ञान अनंतद-

र्शन अनंतसुख और अव्याबाधत्व अगुरुलघुत्व सूक्ष्मत्व और अवगाहनत्व ऐसे आठगुण आत्मा में रहते हैं । मोक्ष में सुखही सुखरहता है ॥

७. मोक्ष दीपनिर्वाणके समान अभावरूप नहीं हैं आत्माके ज्ञानादि विशेष गुणोंका नाशभी नहीं होता है जीव अलग है जड़ अलग है इसप्रकार भेद ज्ञानसे और शुक्लध्यानसे यह मरने जीनेवाला आत्मा कर्मको नाशकर पाषाण जैसा सोना हो जाता है पानी जैसा मोती बन जाता है वैसा परमात्मा बन जाता है ॥

८. मैं सुखी हूँ ऐसा स्वसंवेदन प्रत्यक्षसे, जातिस्मरणसे, चैतन्य-लक्षणसे और भी मर्त्यों में नाना भेद होनेसे जीवपदार्थ सिद्ध है ॥

९. आत्मा हीनस्थान जो शरीर उसे ग्रहण करता है इससे परतन्त्र हैं आत्मा परतन्त्र होनेसे कर्मसे बद्ध है कर्मबन्धके कारणोंके अभावसे जीवको मोक्ष होता है ॥

१०. सर्वज्ञसिद्धि अनुमानसे होता है अतः सब सत्पुरुष आत्मिक केवल ज्ञानसाम्राज्यपानेके लिये सम्यग्दर्शन सम्यग्ज्ञान और सम्यक्चारित्रकी आराधना करें । नित्य निरंजन द्रशु बुद्ध ज्ञानानन्दमय मोक्षसुखको पावें । भगवान् जग में शान्तिकरें ॥

ॐ शान्तिः शान्तिः शान्तिः.

H. SUNDARARAJACHAR, ESQ., Vedanta Lecturer,
Mysore.

19. Of the three systems of Vedanta Why Dvaita is preferable.

Dvaita is preferred to other schools on the following grounds :

- (1) Bheda should not be preached by an Abhedajñani.
- (2) Madhvachar is praised in the Vedas.
- (3) Even according to the other schools, the followers of Dvaita need not undergo any sufferings.
- (4) Major part of the Vedas stands by Dvaita.
- (5) The real existence of the Vedas as the proof of the above points.

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20. Hinduism.

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21. The Advaitavidyamukura.

The paper deals with a fragmentary (Ms. No. 3353, Oriental Library, Mysore) purporting to be the work of Ranga Rāja, the father of Appayya Dīksita. An analysis of the Manuscript is given in broad outline and close affinities to the *Advaita-siddhi* are indicated. It is suggested that the *Mukura* came before the *Siddhi* and that both must have had a common source of inspiration, if the latter did not draw on the former. A more definite conclusion seems impossible since what is available of the *Mukura* is so small.

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Allahabad University.

22. A few stray thoughts on the Tattvakaumudi of Vacaspati Misra.

Vācaspati thinks that *vyakta* earth, etc., is directly perceived and as even an ordinary ploughman easily apprehends it directly, there is no need of its treatment in this treatise. *Mahat*, etc. appear to have been recognised as supersensuous *vyaktas*, like *Pradhāna* and *Puruṣa*. This assumption justifies his interpretation of Kārikā 6 where he talks of only two types of objects of cognition, namely, supersensuous and pro-supersensuous, which can be known through inference and Agama respectively. It is perhaps, therefore, that he requires the object and sense-organ contact as an essential factor for *Pratyakṣa*. The *buddhi-vṛtti* appears to hold only a secondary importance, in spite of the fact that Kārikā 35 says that the sense-organs are merely the gates for the *buddhi-vṛtti*.

As against this, we find that all the *vyaktas* are given equal importance and have been equally treated as objects of direct perception. *Pradhāna* and *Puruṣas* alone are supersensuous. The probable correct interpretation of Kārikā 6, as suggested in the paper, shows that it equally deals with all the three *pramāṇas* accepted in the system. Had *Mahat* etc. been really supersensuous, their existence should have been proved in the treatise as in the case of *Pradhāna* and *Puruṣa*. But it is not so. That all three *pramāṇas* have been given equal importance shows that their objects also have been equally dealt with here, and none of the objects is so gross as to be recognised by a layman. Vācaspati appears not to make much difference between the Sāṅkhya stand-point and that of the Nyāya-Vaiśeṣika. In fact, the Sāṅkhya *tattvas* are subtler than those of the other system; so with a view to get my difficulties removed, I place this before the learned assembly.

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Philosophy, Mysore University.

***23. The Right and the Good as Ethical Categories in Indian
Philosophy.**

Object of Paper.—To draw attention to the philosophical importance of the controversy between the Prabhākara Mīmāṃsā and Vedānta regarding the primacy of the practical imperative and to suggest a parallel to the issue in European philosophy between some forms of Intuitionism and Idealism, particularly between Ross and Prichard on the one hand and Moore and Paton on the other.

ASPECTS OF THE DISCUSSION.

1. *Psychology.*—The Mīmāṃsaka develops a thorough Instrumentalist psychology of the apprehension of meaning (in reference to the child's acquisition of language) in support of his thesis that the essential nature of the moral category is practical in character. Intrinsic value belongs to action, for no other motivation is possible. The idea of action is shown to be essentially involved in all apprehension of meaning, directly or indirectly, and to be the invariable antecedent of all voluntary action.

2. *Ethical Category.*—The ultimate ethical category is declared to be the Right by the Mīmāṃsaka. The idea of Right is original and underived for him. He maintains this by an analysis of the constituents of ethical action and by a demonstration that the invariable antecedent of all action is constituted by an idea of action to be done by one's self and that the consciousness of serviceability to good is secondary and extrinsic. The details of demonstration are very different from those met with in European philosophy and constitute a contribution to the discussion. The Vedantin's reply is analogous to the position of Idealism.

3. *Metaphysical.*—The ultimate metaphysical issue turns on the status of Activity. The Mīmāṃsaka upholds a Practical Absolute, Niyoga. The Vedantin upholds a Speculative Absolute, Brahman. The issue is parallel to the divergent emphasis on the Hebrew note (*viz.*, ultimacy of the moral point of view) and on the Greek note of Rational Intuition.

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24. The Christian Sacraments, Hindu Samskaras and the Rationale of Ritualism.

There is a family likeness in the rituals of religions from the primitive to the civilized. The ritual unity of Christianity and Hinduism in respect of certain sacraments may be cited as an illustration. The Christian sacraments and Hindu Samskārās are symbolical of the identity of religious motives. Ritualism in religion is an ineradicable factor, although attempts have been made from time to time to rescue religion from being smothered by rituals. Christianity as originally conceived by Jesus was a protest against the excessive ritualism of the Hebrews. Buddhism as originally intended by the Buddha was a vigorous protest, against the ritualistic excesses of the Vedic religion of sacrifices. Within Hinduism itself such protests, there have been. The Bhagavad-gita teaches the gospel of a religion free from elaborate ritualism. The 'Sarva-dharmān parityajya' verse of the Gita marks the culmination of the reaction against ritualism. But yet it must be acknowledged that rituals cannot be altogether eliminated. All attempts to eliminate ritualism altogether from institutional religion are doomed to be Sisyphean. The letter of ritualism killeth; but as long as the form is animated by the spirit of religion, so long will rituals survive. The moment rituals cease to represent the ideas and ideals of which they form the outward expression they become an empty shell to be only cast out. The modern man's interpretation of sacraments is rationalistic and is not based on the literal acceptance of dogma. The significance of sacraments becomes evident by a careful study of the original scriptures themselves.

25. The Evolution of the Monotheistic Conception in the Bhagavad-gita.

The religious problem for the modern mind is how God can be conceived, seeing that a concept of God is a necessity of thought. A similar problem confronted thinkers in ancient India. The polytheistic and the animistic

tendencies in the religious beliefs of the people needed to be interpreted anew, elevated, refined and synthesized with some of the highest philosophical notions that resulted from metaphysical speculation. A monotheism had to be slowly evolved out of a bewildering complexity of a ballet of gods and goddesses. It took thousands of years to accomplish this. The gleams of a happy synthesis between the monotheistic and monistic tendencies on the one hand and an orgy of polytheistic ritualism on the other shed a light on the progress of Indian thought as evidenced in the Rigveda, the Upanishads and the Gita. Reconciliation, synthesis or *samanvaya* has always been the unique characteristic of Hinduism. How the monotheistic conception evolved by several stages may be witnessed in the Gita in a few striking verses in the seventh, ninth and the seventeenth chapters. Out of this crucible of thought emerged a pure and serene monotheism which, on its philosophical side, led to a monism of 'I am one' and 'I am all'. The philosophy of the Gita thus wound its way through labyrinthine ways of searching for the unknown God and rose finally to the clear and serene vision of the unity of Godhead.

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26. The Son of Man: Miracles and Betrayal.

VI. PRAKRITS.

DR. P. L. VAIDYA, M. A., D.LITT. (*President*).

DR. G. P. MALALASEKHARA.

DR. A. N. NARASIMHAIAH, M.A., L.T., Ph.D.

H. R. RANGASWAMI IYENGAR, M.A. (*Secretary*).

D. L. NARASIMHACHAR, ESQ., M.A., Kannada
Pandit, Mysore.

1. The Jaina Ramayanas.

Synopsis :—

(1) Introductory : The Jaina Rāmāyaṇa an interesting study in the history of the Rāmāyaṇa.

(2) The attitude of the Jainas towards Vālmīki Rāmāyaṇa—mainly religious—A popular epic adapted for their own particular purpose.—The Rāmāyaṇa tradition.

(3) Consequent changes in characterisation and structure of the story—The Character of Rāvaṇa all important.—The evils attendant upon an uncelibate life—The Brahmacyavrata of the Jainas.

(4) Differences between the Jaina Rāmāyaṇa and the Vālmīki Rāmāyaṇa. (1) In the story, (2) in characterisation, (3) in religious instruction.

(5) Two Schools of Jaina Rāmāyaṇa. (1) The School of Vimalaseni, author of the Pamna chario, the earliest extant version of the Jaina Rāmāyaṇa. (2) The School of Guṇabhadra as is known from the story of the Rāmāyaṇa given as an appendix to the story of the Tirthaṅkara, Munisuvrata—Distinguishing features of both these schools —(1) One follows the Vālmīki Rāmāyaṇa (2) The other seems to have been influenced by (1) Some parts of the Buddhist Rāmāyaṇa as is known to us from the Dasaratha Jātaka, (2) the Adbhuta Rāmāyaṇa.

The Prakrit and Sanskrit versions of both of these schools. Kannada literature particularly rich in Jaina Rāmāyaṇas.

(6) Which of these is more popular and why.

(7) Artistic merits of both of these Schools.

(8) Conclusion.

H. R. RANGASWAMY IYENGAR, ESQ., M.A., Mysore.

2. Some Buddhist Theories of Logic in the Kavyalankara of Bhamaha.

(i) Chapter V and VI of Bhāmaha's Kāvya-lāṅkāra contain allusions to certain Buddhist theories of Logic. An attempt is made to trace some of them to their original sources.

(ii) Pramanas, their nature and number (a) Bhāmaha advocates the view of Diṇnāga (cf Kavy V 5 and PSV. 2), (b) The definitions of Pratyakṣa quoted are those of Vasubandhu and Diṇnāga in their respective works, the Vāda-vidhi and the Pramāṇasamuccaya (cf Kavy V 6, and TSP 368-372, 394 and PSV 3 and also PSV 15 and my articles ; Vāda-vidhi in JBORS Vol. XII P587-91 and Vasubandhu and the Vāda-vidhi IHQ Vol. V 81-86) (c) the definitions of Anumāna, are the definitions of Svārthānumāna by Diṇnāga and Vasubandhu. II (cf PSV, 125 ff and Kavy V. 11).

(iii) Hetu or reason has only three lakṣaṇas or characteristics, a theory established by Diṇnāga.

(iv) Drṣṭānta or Example—Bhāmaha refers to two definitions (Kavya V 26-27,) one of them is that of Diṇnāga.

(v) Doctrine of Apoha—from Kamalaśīla it is clear that Bhāmaha is criticising the view of Diṇnāga (Kavya 17-19 and TSP—P291)

(vi) Classification of words :—It is to the view of Diṇnāga that Bhāmaha refers in ch. VI. 21 (cf also TSP-P371 and 369 PSV on line 1,37).

(vii) Bhāmaha is therefore referring mostly to the theories of Vasubandhu and Diṇnāga.

PROFESSOR SUNITI KUMAR CHATTERJI, Calcutta University, Calcutta.

3. Purana Legends and the Prakrit Tradition in New Indo-Aryan.

The Purāṇa stories (including those of the Epics) and the pre-Aryan substratum—Sanskrit versions of popular myths and legends, their Prakrit and in many cases pre-Aryan originals—final shape taken by these legends in the

Purāṇas—Prakrit equivalents of Sanskrit names of Purāṇa characters indicate their vogue among the people in Middle Indo-aryan (pre-vernacular times)—the continuance of this Prakrit tradition in the New Indo-Aryan languages—some Examples—the Kṛṣṇa legend in Bengal—conclusion.

PROFESSOR A. N. UPADHYE, Rajaram College, Kollapur.

4. Padmaprabha and his commentary on Niyamasāra.

Niyamāsāra is an important work of Kundakunda who flourished about the beginning of the Christian era and who is an authority on Jaina dogmatics. Padmaprabha Maladhārīdeva has written a Sanskrit commentary on the Prākṛit gāthās of *Niyāmasāra*.

From his commentary, we learn that Padmaprabha was a Digambara monk and a renowned poet. In the opening verses, he offers salutation to Siddhasena, Bhaṭṭā-kalaṅka and Vīranandi. From his references in the commentary, it can be said with all probability that Candrakīrti was his *pravṛjyā-dāyaka-guru*, Mādhāvasena his *vidyā-guru* and Vīranandi his *niryāpaka-guru*.

He has written his commentary for the benefit of the pious and for the purification of his spirit. His commentary is not a literal explanation, but merely propounds, often beyond usual limits, the contents and implications of Kundakunda's utterances. He quotes many verses from previous authors, and also composes verses himself. He has followed the model of Amṛtacandra's commentary on *Samayasāra*, from which he has drawn many quotations. He is more a poet than a commentator; and his mission as a commentator has been only an excuse for the expression of his poetic talents.

An analysis (which is given in a tabular form in the essay) of the various quotations, numbering up to 92, most of which he introduces with the names of works or authors, is an interesting study. He quotes from authors like Kundakunda, Samantabhadra, Pūjyapāda, Yogīndra, Guṇabhadra, Vidyānandi, Amṛtacandra, Somadeva, Mahāsena, Vādirāja and Padmanandi whose probable periods we know. Of the works quoted we find the mention of

Mārgaprakāśa and *Śrutabindu* (referred to in an inscription at Belgoḷa) which are not available today. *Tattvānuśāsana* quoted by him is not the same as that of Rāmasena.

In the light of the references to these authors and their works and in the light of Niṭṭūru, 'Tīrthahallī and Niḍugallu inscriptions (*Epigraphia Carnatica* XII, VIII) the age of Padīnaprabha can be settled. He can be said to have flourished in the last quarter of the 12th century and in the first quarter of the 13th century.

PANDIT VIDHUSHEKHARA BHATTACHARYA, Professor,
Calcutta University.

5. A Tibetan Anthology.

In the great collection of Tibetan works, which is known by the name of Tanjur (*Bstan-hgyur*) there is a book called *Ses-rab-Sdon-bu*, in Sanskrit, *Prajñādaṇḍa* or the 'Stem of Wisdom.' It is a translation from its original Sanskrit attributed to Klu. sgrub or Nāgārjuna. It is an anthology being a collection of one hundred and sixty-one verses on morals taken from different works though the names of the works and their authors are not mentioned therein.

In 1896 the great Tibetan scholar of India, Rai Sarat Chandra Das Bahadur edited the Tibetan text for the first time and it was published from the Bengal Secretariat Press. In his edition he did not divide the verses (from one another) but wrote them in running or continuous lines as in Sanskrit Mss. or Tibetan Xylographs. For the second time, it was edited and translated into English by Major W. L. Campbell of Indian Army in 1919 being published by the University of Calcutta. Major Campbell's edition is far from satisfactory, and evidently it is mainly due to his being not acquainted with Sanskrit.

The original Sanskrit is not yet found, and so the present paper aims at identifying some of its verses with their original forms.

VII. HISTORY.

DR. RADHAKUMUD MOOKERJI, M.A., Ph.D., P.R.S.
(*President*).

DR. HEMA CHANDRA RAY CHAUDHURI, M.A., Ph.D.

DR. K. N. V. SHASTRY, M.A., Ph.D.

V. RAGHAVENDRA RAO, ESQ., M.A., B.T. (*Secretary*).

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1. Organization of the Central and Provincial Government of the Deccan under the Bahmanides.

1. Political background.

2. Principles and characteristics of the Bahmani administration based on the data derived from the Chalukyan administration of the Deccan and that of the Pathan Kings of Delhi.

3. Contribution of Saifuddin Ghorī.

4. Central government as introduced by Allauddin Hasan and revised and developed by Muhammad Shah I.

5. Provincial Governments: the heads and their functions.

6. Changes made by Khwaja Mahmud Gawan in the Provincial administration.

7. Effects of the Bahmani administration after the fall of the kingdom on

(a) the five kingdoms of the Deccan.

(b) the Marathas.

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2. A Peep into some Ancient Feudatory Titles of Orissa.

Titles such as Mangarāja, Viravara, Mardarāja, Jagadeva Bhramaravara, Harichandana, Sri-chandana, etc., are well-known in Orissa and many rulers of Indian States

and zamindars of Orissa are found to possess these titles. It is certain that these titles are of ancient origin and so it is very difficult to explain as to how these titles were bestowed on persons whose descendants have been using them since time immemorial by succession and, therefore, the proper significance of their use is beset with uncertainties. These titles are commonly found in the families who were once feudatories of the kings of Orissa. A study of the use and significance of these titles will, no doubt, throw much light on the feudal system of the ancient kingdom of Orissa.

Below is given a list of titles which are enjoyed now by many rulers of Indian States of Orissa as well as zamindars in the British Districts of Cuttack, Puri, and Ganjam which were once under the suzerainty of the kings of Orissa. It is very difficult to ascertain the date of grant of these hereditary titles.

A list of the rulers of Indian States in Eastern States Agency with their titles and another of the Zamindars in British Districts with their titles, are given.

DR. A. S. ALTEKAR, Benares Hindu University.

3. Ancient History of Benares.

For a long time, Benares was outside the pale of Aryan religion and culture as attested to by the evidence of Vedic and Smṛiti literature. It was the centre of Mahādeva worship, which was not recognised by the Aryans for a long time. Paurāṇic legends about Dakṣeśvara and Divodāsa undoubtedly narrate the conflict between the religion and cultures of the Aryans and non-Aryans. It may be pointed out that according to the *Vāyu Purāṇa*, Dakṣa excluded Mahādeva from his sacrifice because he was ignorant of the Vedas and was outside the scheme of *Varṇāśramadharmā*. The Divodāsa story in its original form undoubtedly narrated the stubborn resistance to the advent of the new gods by the worshippers of Mahādeva. The inclusion of Mahādeva among the gods banished is due to the inability of later times to understand the original nature of the story. The high compliments paid to Divodāsa by Viṣṇu show that the non-Aryan religion and culture of Benares had many

points of beauty and superiority. Even after their conversion to the Vedic religion, the faith of Benares people in the new cult of fire sacrifice was only superficial. They felt greater interest in the philosophical speculations.

The political history of Benares as narrated in the Purāṇas would go back to about 2,000 B. C. ; but how far the accounts are reliable, one cannot say. The struggle between the Haihayas and Kāśīs in the pre-Mahābhārata period seems to have been a historical one. It was fought to the bitter end and resulted in the depopulation of Benares for a long time.

Benares was a flourishing and mighty kingdom during 800-600 B. C. In these days its chief rival was Kosala, which eventually succeeded in annexing it. During this period, Benares was a famous centre of muslin, scent and ivory industries. Distant provinces used to import Benares silks, scents and ivory products.

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Vakil, Rajahmundry.

4. The Initial Year of the Ganga Era.

The Ganga era commenced in the Śaka year 419 expired, and possibly with the *amānta* Chaitra *Sukla* 1 ; the Ganga era and Ganga-Kadamba era were identical ; as the Ganga era was used by both the earlier and the later dynasties, the later Ganga dynasty was not a new family but was one that descended from the earlier dynasty, and consequently, the later Ganga dynasty was a junior branch of the earlier family ; and the Ganga era was intended to commemorate the establishment of an independent Ganga kingdom in Kalinga by bringing together all the several provinces of Kalinga (*sakala-Kalinga*) under the sway of a single Royal house. The association of the Kadamba with the victorious Ganga era plainly denotes that the Eastern Gangas owed their sovereignty in Kalinga to the uninterrupted loyalty, devotion and support of the Kadamba vassal kings from the very earliest times.

The pedigrees of the First and the Second Eastern Ganga dynasties are given in the hope that they will be found useful in the study of the chronology of the Eastern

Gangas and the problem of the initial year of the Ganga era.

SAHITYACHARYA PANDIT BISHESHWARNATH REN, Jodhpur.

5. The early Rashtrakutas and the present Mysore State.

About 750 A. D., the Rāshtrakūṭas after overthrowing the Western Chālukyas established their kingdom in the Deccan. They then gradually subdued the Pallavas, Kādambas and Gangas and became lords of Kanchi, Banavāsi and Gangavāḍi. Thus a large part of the territory of the present Mysore State came under the direct or the indirect influence of the Rāshtrakūṭas. This Rāshtrakūṭa kingdom lasted for about 225 years.

Vijaya, the founder of the present Mysore dynasty, is said to have belonged to the Yādava clan and married the princess of Hadināḍu most probably of the Hoysaḷa family. As only two Yādava clans, one named Rāshtrakūṭa (though it belonged to the Sūryavamśa) and the other Hoysaḷa ruled in the provinces included in the present Mysore State, it is presumed that both Vijaya and his brother Kṛishṇa belonged to the Rāshtrakūṭa dynasty.

PANDIT N. CHENGALVARAYAN, Maharaja's College, Mysore.

6. Some Features of South Indian Polity with special reference to the Tamil Country.

1. Introduction :—

The principal sources of information for a study of the early history of the Tamil country are (1) Literary, (2) Archæological and (3) Traditional.

2. The Sangam epoch. The art of polity as discussed in "*Kural*."

3. (1) Government.

(2) Constitution and administration.

(3) The appointment of accountants.

(4) Justice.

(5) A—Revenue.

(a) Taxation (in kind and cash).

(b) Profession and trade tax.

(c) Land assessment.

B—State Expenditure.

4. Army and Navy.

5. Public Works—Irrigation—Roads.

(a) Major works.

(b) Minor works.

6. The guilds—Self-governing industrial corporations.

Weights and measures, coins and ornaments.

7. Conclusion.

D. B. DISKALKAR, ESQ., Historical Museum, Satara.

7. Lord Auckland's Civil Undertakings.

G. S. DIKSHIT, ESQ., M.A., Lecturer, Raja's College,
Parlakimedi.

8. Ecclecticism of Krishnadeva Raya.

From his work, *Āmuktamlāyada*, his coins and inscriptions, it is evident that the personal religion of Krishna-dēva Rāya was Vaishṇavism. But though his personal religion was Vaishṇavism, he was not partial to it alone. He also respected Śaivism. If he built temples for Vaishṇava gods like Viṭhala, Rāma and Bālakrishna, he also built a maṇṭapa and gopura in front of the famous Virūpākṣha temple at Hampi. He visited most of the important Vaishṇava and Śaiva places of pilgrimage in his empire. In his gifts of lands and ornaments, he was equally charitable to the temples of both the gods. On his return from the Orissa campaign, he remitted taxes in favour of both the Vaishṇava and Śaiva temples of Chōḷamaṇḍala.

Krishnadēva Rāya patronised the leaders of the various religious sects in his empire. Vyāsa Rāya, the founder of the Vyāsarāya Mutt, a Mādhva, Vallabhāchārya, the founder of a school of Vaishṇavism, Venkata Tātārya, a follower of Rāmānuja, the Smārtha gurus of the Kāmākōti Pītha at Kānchi were, all alike respected by the emperor. Of all these Gurus, Vyāsa Rāya is known, from inscriptions and literary works, to have wielded the greatest influence on the emperor. Vallabhāchārya, according to his biographer, is stated to have participated in a religious discussion in Krishna's court. It is said that he vanquished his opponents and was honoured by Krishna. Venkata Tātārya seems to have been the most prominent Sri Vaishṇava Guru in Krishna's time. The emperor seems to have singled him out for special favour. The same impartiality was shown by Krishnadēva Rāya in the settlement of disputes between the Śaivites and Vaishṇavites.

N. N. GHOSH, ESQ., M.A., L.T., Head of the Department of History and Civics, Ewing Christian College, Allahabad.

9. The Chronology of King Udayana.

Chandra Gupta Maurya ascended the throne in 321 B. C. All authorities agree that he reigned for 24 years. According to the Ceylonese Chronicles, Bindusāra reigned for 23 years. Therefore Aśoka's accession to the throne falls in 269 B. C. According to Vincent Smith, there was a gap of four years between his accession and coronation, which places his coronation in 265 B. C. According to the Mahāvaiṃsa and Dīpavaiṃsa, Aśoka's coronation took place 218 years after the Buddha's death. Add 265 to 218, you find 483 the year of the Buddha's death.

B.C. 483 being the most probable date of the Buddha's death, the preceding events of his life can be ascertained with the help of data provided in Pali canon. Pali texts inform us that he lived for 80 years; adopted the Great Renunciation at the age of 29; attained the Buddhahood at the age of 36, visited Kauśāmbī first in the sixth and then in the ninth year of his ministry. During his first visit to Kauśāmbī, he instructed Prince Bodhi, when the

latter, at the modest estimate, could never have been below 21, being the Viceroy of a newly conquered province, and Udayana not below 42, whose first born was Bodhikumara. The romantic marriage with Bodhikumara's mother Vâsuladattâ took place while Udayana was reigning as king. Taking the Buddha to have died in 483 B.C. at the age of 80, Buddha's visits to Kausâmbî fall in 521 and 518 B. C., respectively. Taking Bodhikumara to be at least 21, and Udayana at least 42 in 521 B. C., Udayana's accession cannot be later than 544 B. C., if he was on the throne at least for one year. He was then born in 565 B. C., the same year as the Buddha, a fact which also finds corroboration in Buddhist Literature. Arrived at this point, the chronology of the important events of his life may be tentatively determined thus :—

Birth.....	563 B. C.
Accession.....	544 B. C.
Matrimonial alliance with Avantî.....	543 B. C.
Birth of Bodhikumara.....	542 B. C.

According to Peta-Vatthu commentary, Udayana survived the Buddha. If that is true Udayana was a very old man when he died, and must have reigned for over forty years. We may therefore, without much difficulty, provisionally accept Dr. Pradhana's suggestion of 490 B.C. as the year of Udayana's death though on different grounds, as discussed in the paper.

DR. M. H. GOPAL, M.A, Ph.D., Maharaja's College, Mysore.

10. Probable Revenue under Tipu.

The paper suggests that the revenue of the Mysore State as mentioned in the Partition Treaty of 1799 was grossly under-estimated, as it was based on Tipu's false accounts of 1792, and that the victors in the Third Mysore war were duped by Tipu with regard to the ceded territories.

These conclusions are based on an examination of Tipu's accounts submitted in 1792 which are shown to be unsatisfactory in that the outlying districts of the State which were expected to be ceded were over-valued and the

other districts which were expected to be retained by Tipu were under-valued. These statements are supported by the diary of the negotiations regarding the treaty of 1792, contemporary letters and reports from British, Hyderabad and Mahratta sources.

The paper is based very largely on unpublished Mss. found in the India Office and the British Museum.

11. Tipu's Financial Machinery.

This paper suggests in outline that the financial chaos under Tipu is traceable to his indifferent and inefficient officials selected by the Sultan indiscriminately and not to any defect in the financial regulations. The hierarchy of revenue officials and the changes introduced by Tipu—some for the better, others for the worse—are described. Maladministration is pointed out and its causes are outlined.

The paper is based on Tipu's letters and regulations and the observations of his contemporaries; published and unpublished, found in the British Museum and the India Office.

M. ILMUD DIN SALIK, ESQ, M.A., H.P., Professor of Persian, Islamia College, Lahore.

12. Jahan Ara Begum, the talented Daughter of Shah Jahan.

1. *Biography*.—Date of birth. Education. Early career. Death of her mother. Her influence over Shah Jahan's court and political circles. Jahan Ara burnt and surgeon Boughton's theory refuted. War of succession. Shah Jahan imprisoned. Jahan Ara's devotion to her father in imprisonment. Her relations with Aurangzeb. Her death.

2. *Character*—(a) Affections for her brothers and devotion to her father. Her charity. European Traveler's unpleasant gossips refuted. Her saintly life. She was rightly called the Moghal Cordelia.

(b) Jahan Ara as a patron of learning and literature.

3. *Literary career.*—Taste for Persian literature. Her literary works. A critical review on Munis al Arwah. Historical value of Munis al Arwah. Sources of Munis. Contents of the book.

4. Jahan Ara's works of public utility and their architectural value.

(a) Mosques. (b) serais (Inns). (c) Gardens—a historical error concerning Choburji Garden of Lahore corrected.

5. Jahan Ara's position in the Moghal Harem.

JAL PESTONJI BIRDY, ESQ., M.A., Parsi Orphanage,
Lal-Bagh, Parel, Bombay.

13. Causes of Enmity between Bajirao the Peswa and Trimbakrao Dabhade, the Senapati of Gujarat.

The question of enmity between Bajirao and the Dabhades is a very unfortunate one in the Maratha History. Khanderao Dabhade who was the Senapati in Gujarat could not tolerate the interference of the Peshwa in the Gujarat affairs. After his death, his son Trimbakrao who was also a brave soldier continued hating Bajirao the Peshwa. Bajirao, on the other hand, tried to submit the Senapati to his wishes and so collected an army and with the consent of Shahu Raja marched towards Gujarat with a powerful army. Trimbakrao also called his friends Pilajirao Gaikwad, Kanthaji Bande and others to his help and prepared a huge army to oppose Bajirao. Bajirao came to Gujarat and met Abhaysingh Rathod, the then Viceroy of Gujarat. Abhaysingh gave him help against Trimbakrao who was his enemy. Between the armies of Bajirao and Trimbakrao, a fierce battle took place at Bhilapur, a village near Dabhoi, in April 1731. Trimbakrao put up a very brave show but in the end he was defeated and killed. Pilajirao and other chiefs fled away from the field and the Peshwa won the battle. On his way home, Bajirao was much harassed by the army of Pilajirao and Nizam-ul-Mulk, who had their troops scattered all over Gujarat. Obtaining a victory, Bajirao reached Satara in May 1731.

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14. Nawab Allahvardi's Character and Administration.

In this paper, I have tried to prepare an estimate of Nawab Allahvardi's character and administration from a study of different kinds of contemporary original sources such as—(A) Works in Persian like (1) *Seir-ul-mutakherim* of the Bihar Historian Gulam Husain, (2) *waqai Fath Bangala* by Md Wafa, (3) *Ahwahwali Alliwirdikhan*, that is, work of Yusuf Ali, (4) *Tarikh-i-Bangala* by Salimulla, and two works of comparatively later date, (5) *Ryaz-rus-salatin* by Gulam Hussain Salami and (6) *Khulasat-ut-Tawarikh* by Kalyan Singh. Some valuable facts have been collected from certain published and unpublished English and French records.

The history of Allahvardi's regime is important and instructive. Its study from original sources is necessary for a clear understanding of the genesis and the significance of the political revolutions in mid-eighteenth century Bengal. It further shows the utter hollowness of the Imperial authority at Delhi and the resultant tendency of Indian and non-Indian adventurers to try their fortunes in its abandoned provinces.

N. KANAKARAJAN, ESQ., Vidwan, Tamil Pandit,
H. H. The Maharaja's College, Pudukottah.

15. South Indian History and Sangam Literature.

A compact volume on South Indian History is a real want. The historians of the present day have to make a deeper study of the Sangam literature to accomplish this task. The Sangam literature is a mine of information. It depicts the life of the Tamils who lived in our land in long past centuries. Tamil-Akam was the first home of the Tamils. At one time they spread throughout the length and breadth of India. They believed in one God before the advent of the Aryans. The pantheism of the Aryans must have been imported into South India even before Tholkappianar. Aryan admixture with the Tamils was perfected in the second century A.D. The castes of South India as depicted in the Sangam works have

nothing in common with the Aryan castes. Most of the inhabitants of South India at present are non-Aryans. The Chera, the Chola and the Pāṇḍya kings of South India were all descended from the early Tamils. They were not Kshatriyas of the North Indian type. The kings had no divine right. The people lived in harmony and led a simple life. Religious bigotry, persecution for one's beliefs and communal jealousies were things unheard of in those days.

KANTA PRASAD JAIN, ESQ., M.R.A.S., Aliganj (Etah) U. P.

16. Asoka and Jainism.

N. KASTURI, ESQ., M.A., B.L., Maharaja's College, Mysore.

17. The Last Rajas of Coorg.

The last Rajas of Coorg were Lingaraja (1809-1820) and Viraraja (1820-1834). These have been stigmatised as monsters of cruelty and oppression, from whom the inhabitants were saved by the annexation of the country. An examination of the large mass of orders and letters, issued in the ordinary course of administration from the Palace Office at Mercara, the Capital of the Rajas and now preserved in the Coorg Record Office, reveals that the country was well-governed on the principles of efficiency, toleration and paternalism. It also solves the riddle, first mentioned by Mill, why Coorg resisted British arms so tenaciously and why they desired the continuance in their midst of the Royal family. Too much has been made so far of the execution of traitors and intriguers, and the alien origin and religion of the Coorg Royal family.

DR. M. H. KRISHNA, M.A., D. Litt. (LONDON), Mysore.

18. The Rashtrakuta Empire of the Fifth and Sixth Centuries A.D.

After the fall of the Vākātaka Empire, North Dakhan fell under the rule of the Rāshtrakūtas who built their

own empire and ruled over it for at least seven generations. Prasanna founded the dynasty and Mānānka extended the empire. Dēvarāja ruled it with splendour and after him the empire was divided into three parts, under Jayarāja, Bhavisya and Avidhēya. They and their successors ruled the three kingdoms. The latter often came into conflict with the rising power of the Chālukyas until at last they were all conquered by Pulakesin II whose Aihole Inscription describes them as the three Mahārāshṭras. Dakhan History has definitely to recognise the existence of this early Rāshṭrakūṭa power which appears to have flourished for nearly a century and half.

19. Sivaji and the Mysore Raj.

Śivāji was brought into direct conflict with the Mysore Rāj during his Carnatic campaign of 1676-77. His many biographies are generally silent on the question, but important Kannaḍa works written by contemporary authors at Srirangapatam and the Mysore inscriptions of the period state that Śivāji invaded Karnāṭaka territory and that the Mysore army defeated the Mahratta forces in a pitched cavalry battle and captured and executed two of Śivāji's generals. There are good reasons to believe that the Mysore version is true and that Śivāji's forces suffered a defeat at the hands of the Mysore forces. Consequent on this success, Chikkadevarāja, King of Mysore, is said to have taken the title of "Apratimavīra."

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*20. Political Ideals of Sukra.

(With reference to the place of King in Ancient Indian Polity.)

Introduction.—

- (1) Śukra of the Mahābhārata and Śukra-Nītisāra.
- (2) Beginnings of Sovereignty and of Monarchy.
- (3) Genesis of Daṇḍa and Daṇḍa Nīti-Śāstra.
- (4) The rôle of Nīti-Śāra in Ancient Indian social system.

King: Nature and characteristic features.—

- (1) Reasons for the origin of—
- (2) The different forms assumed by—
- (3) General attributes of—
- (4) Essential constituents of a kingdom.

King: Education and conduct.—

- (1) The virtues and qualities to be possessed by—
- (2) The faults or passions to be avoided by—
- (3) The daily routine of—

King: Duties.—

- (1) Reasons for acting righteously.
- (2) Duty to himself, his wife and children.
- (3) Duty to his subjects.
 - (a) Duty of protection.
 - (b) Do promulgating good laws.
 - (c) Do appointing able ministers, etc.
 - (d) Do maintaining wise financial policy.
 - (e) Do administering justice with reference to the nature of punishment, judicial procedure, etc.
 - (f) Duty of making his people obey him.

Conclusion.—

T. V. MAHALINGAM, ESQ., M.A., Madras.

21. Vaishnavism in Mediaeval South India.

The Śaiva saints, Appar and Sambandar, and the Vaishṇava Ālvars, fought the Buddhist and Jain nihilism in the South. They propounded Bhaktimārga. Then came Rāmanuja who combined philosophical reason with devotion in Sāguṇya Īśvara. Madhwa preached Īśvara's personality and the plurality of souls. During the Vijayanagar period, the Srivaishnavas became divided into conservatives (*Vadagalais*) and liberals (*Tengalais*) over the question of the doctrine of Grace, the position of Lakshmī and the place of vernacular prabandams. But they spread their influence everywhere in court and camp and attained a dominating position therein.

DR. R. C. MAJUMDAR, M.A., Ph.D., Professor, Dacca University.

22. The Coronation Oath in Ancient India.

In his book on 'Hindu Polity' Mr. K. P. Jayaswal has drawn attention of the learned world to the coronation oath and its great constitutional significance in ancient Indian Polity. He regards the oath as a solemn pledge which was given by the king to the people at the time of election and formed the basis of the constitutional relations between the ruler and the ruled.

The prevalence of such practice is not, however, borne out in any way by the evidences cited by Mr. Jayaswal.

These evidences are:—

(1) The coronation oath referred to in the Aitareya Brāhmaṇa and the Mahābhārata.

(2) Historical instances, *e.g.*, Rudrādāman is called '*Satya-pratijñā*', and the Mauryan king Br̥hadratha is called *pratijñā-durbala*.

As regards the first, the oaths or promises are made by the king, not to the people; but in one case to the sacrificial priest and in the other cases to the Brāhmaṇa sages. In both cases, the passages merely indicate an attempt on the part of the Brahmanical authors to prove the supremacy of the spiritual over the temporal power, and there is no question of a coronation oath implying any constitutional guarantee of any kind to the people.

As regards the second, the passage in the Junāgaḍh inscription of Rudradāman, on which Mr. Jayaswal relies merely, refers to "a vow of the king to abstain from slaying men, except in battles" and cannot, by the remotest stretch of imagination, be made to refer to a coronation oath.

As to Br̥hadratha, there is a doubt about the reading '*pratijñā-durbala*' as several editions of Harśacharita have '*prajñā-durbala*' in its place. But even assuming the reading to be correct, there is nothing in the content to justify the interpretation of Mr. Jayaswal and it can only be taken to signify 'weak, irresolute, etc.'

Thus there is no evidence to justify even a reasonable presumption that there was a constitutional guarantee in the shape of a coronation oath in ancient India.

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23. -Local Government in Pre-Buddhist, India.

The paper is based solely on the Jātaka stories which reflect the conditions prevailing during the period just preceding the Buddha.

No doubt, the extensive states like Kāśi and Kōśala, Anga and Magadha and others mentioned so often in the stories, were divided into different administrative units. The *rajjugāhakas*, corresponding to the *rājukas* of Asoka, were provincial heads, connected with land survey, and revenue settlement. The *yuttas* and the *purisas* of the stories might, possibly, claim some affinity with the similarly named officials under the Mauryan administrative system.

But the village (*gāma*) was clearly an administrative unit. Different kinds of villages are mentioned: *niḡama-gāma*, *janapadagāma*, *dvāragāma* and *paccantagāma*. As regards internal administration, a village enjoyed a fair amount of autonomy. Its head, the *gāmabhojaka* exercised judicial as well as executive authority, could issue prohibitory orders, could fine and punish persons. But his powers were limited, all the same. Firstly, the king exercised his power of control and supervision over the villages. He heard appeals, and could punish the headman, if found guilty of any offence. Secondly, the villagers themselves, through their committee, exercised not a little influence. The heads of the families formed the committee. They carried on the village affairs (*gāma-kammam*) in sweet co-operation. The committee hall (*śālā*) was a prominent feature of the village. The *gāmabhojaka* could not be tyrant in his village, for in those days the village-folk were stronger than their headman. If he was congenial and co-operative, well and good; otherwise he had to suffer the consequences at the hands of the villagers.

PROFESSOR K. A. NILAKANTA SASTRI, M.A., University of Madras.

24. The Ceylon Expedition of Jatavarman Vira Pandya.

Jatāvarman Sundara Pāṇḍya (acc. 1251 A.D.), the most celebrated of the Pāṇḍyan monarchs of the thirteenth

century had Jaṭāvarman Vīra Pāṇḍya (acc. 1253 A.D.) for his co-ruler. The inscriptions of both these monarchs contain allusions to a conquest and subjugation of Ceylon. The records of Vīra Pāṇḍya are more detailed than those of the other rulers. They mention a Śāvaka king and his son, besides alluding to Kaḍāram. The Mahāvamsa (Cūlavamsa) mentions two invasions of Ceylon undertaken about the same time by Candrabhānu, a Jāvaka ruler. Kern, Ferrand, Krom and Coedes have discussed these references from the standpoint of Sumatran history, in particular of the causes of the downfall of Śrīvijaya. The evidence, literary and epigraphical, is re-examined from the side of South Indian History, and the relations between Ceylon and the states on the mainland elucidated. For the history of Śrīvijaya, the identity of Candrabhānu of the Jaiya inscription with the Jāvaka king mentioned in the Mahāvamsa and in Vīra Pāṇḍya's inscriptions is discussed, and the important conclusion is reached that 'we have no evidence that Candrabhānu of the Jaiya inscription had Kaḍāram under his control,' and that consequently, the inscriptions of Vīra Pāṇḍya shed no light on the circumstances or the chronology of the fall of the empire of Śrīvijaya. The important *praśasti* of Vīra Pāṇḍya is also edited and annotated at the end of the paper.

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25. Private Life of the Peshwas.

The rule of the Peshwas was merely a resurgence of Hindu spirit, in one of the darkest moments of its history. Though busy with multifarious duties of State, the Chītpāvans kept up the Brahminical rites of Upanayana, Sankrānti, pilgrimages, and the festivals of the Hindus, on a grand scale. The ladies of the Peshwa's household exercised themselves with religious and literary activities. They spent their time in visiting all the important holy shrines of the Hindus, in spite of its attendant dangers, in that unsettled State. They were equally devoted to learning and owned considerable collection of books on Hindu religion and epics. Manuscript collection was one of the duties of every Maratha general, in the midst of busy warfare.

The princes of the household were educated with great care. They were given literary as well as full military training, to befit them for their future task.

Against their enemies the Peshwas employed super-human resources, such as chanting of Vedic hymns. Religious and magic rites were resorted to, to protect themselves from evil planets and spirits. Popular belief in the existence of mischievous spirits or goblins is also noticeable.

Their social legislation is also remarkable. Their suddhi movement or reconversion of the apostates, forbidding the sale of girls in marriage, prohibition of drink, all bespeak of their advanced outlook. Their government were singularly free from communal bias. All communities were entertained on the basis of their fitness.

Love of nature, well-planned gardens, animals and birds distinguished the private life of the Peshwas.

High idealism, great genius, rare organising abilities were found, in happy combination with them, in the hey-day of their prosperity.

26. Govind Pant Bundela and Panipat.

Govind Pant Bundela was appointed by Bajji Rao the Great, as a revenue officer in Bundelkand, owing to his great courage and abilities. But nature had not endowed him with the higher quality of loyalty. Soon he fell into evil ways, and failed to send his annual revenue collections. Owing to the exigencies of the war with Ahmad Shah Abdali, he could not be replaced by another competent officer.

During the Panipat campaigns, Sadashiva Rao ordered the Pant, to keep watch over Najib Khan and Shuja Uddowla and prevent their union with Ahmad Shah Abdali. Also it was his duty to keep in readiness a large collection of boats for transporting the Maratha forces. But both these duties were neglected by him. So Sadashiva Rao found his movements hampered by lack of boats, as the rivers were then in high floods. He wrote repeated, express messages to Govind Pant to attend to his duties, whereas the latter was dallying with petty wars and sieges. Thus Sadashiva Rao could not attack his

enemies, before they could gain time and allies, owing to the gross dereliction of duty by Govind Pant.

The result was a splendid opportunity of victory for the Maratha was lost. The Muslim allies of Ahmad Shah were sending him free supplies of men and money, which it was in the power of the Bundela to intercept in time, thus ensuring victory for the Marathas. His neglect of duty, criminal indifference to the repeated orders of Sadasiva Rao brought about the ultimate defeat of the Marathas in the fateful field of Panipat.

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University of Madras.

27. Early History of Jainism in South India.

On the strength of the evidence of some inscriptions at Sravana Belgola and some local legends, Lewis Rice stated that Bhadrabāhu the last of the Srutakēvalins migrated to South India and founded a Jain settlement at Sravana Belgola. When he died there, Candragupta Maurya tended him. Dr. Fleet rightly and justly questioned this theory and came to the conclusion that neither Bhadrabāhu I nor Candragupta Maurya was involved in this connection. The Prabhācandra of the inscriptions was a Jain ācārya and has been identified with Guptigupta who, according to the Paṭṭavali of the śravastigaccha, became pontiff after Bhadrabahu II and in B. C. 31. According to the inscription there was a migration not from Maghada but from Ujjain. Even this was not led by Bhadrabahu. It was on his orders that a migration was effected to the south, and as he became pontiff in B. C. 53 this must have taken place in the first century before Christ. The chief Jain gurus mentioned in the inscriptions are Kuṇḍakunda, Samantabhadra, Umāsvāti. The identification of Kuṇḍakunda with the author of the Kuraḷ has no corroborative evidence.

South Indian epigraphy does not throw much light on the early history of the Jain sect, not even the oldest śaṅgam classics like the Tolkāppiyam, the Puṛaṇānūru, the Ahanāhanura, Paṭṭupāṭṭu and others. Even the Kuraḷ which is taken by a few scholars as written by a Jain author has no special claim to be classed a Jain work.

The doctrines and teachings are common to all Hindu sects, and cannot be singled out as particularly Jain in character.

In the twin epics the *Śilappadikāram* and the *Maṇimēkalai*, there is much material to reconstruct the Jain history and doctrine in the second century after Christ. We see Jain establishments outside the capital cities. There were small monks and nuns also. This shows that members of the two sects of the Jains Digambara and Śvētāmbara were there. Though there is no evidence of many lay followers, still there were some who went by the name of śāvaka nōṇbikal. The hero of the *Śilappadikāram*, Kōvalan, was a śāvaka nōṇbikal. They worshipped the cāraṇar and acted on their advice for they looked upon their teachings as sacred.

They worshipped Aruhaṇ who was also named Nigganthan. Their temples were erected where two or more roads met. There is a reference to a temple at a place where five roads met. Their *dharma* was simple. They abstained from meat and flesh. They were addicted to speaking only the truth. They cultivated practice of self-restraint and self-control. They aimed at nirvāṇa or liberation from all future rebirths.

Their sacred books were known as Paramāgamas. Indra's grammar was one of their sacred books. Their mythology spoke of one hundred Indras. Their doctrine which is described in the *Maṇimekalai* is of a six-fold character. These were dharmāstikāya or the principle of movement, adharmāstikāya or the principle of stationariness, kāla or time, ākāśa or space, jīva or life and pramāṇu or the irreducible atom. The combination of jīva with Paramāṇu results in good or evil.

V. S. RAMACHANDRAMURTY, Esq., B.A. (HONS.),
Research Scholar, Andhra University, Waltair.

28. The Relations between the Kakatiyas and the Yadavas.

The Kākatiyas and the Yādavas were two important dynasties of South India who developed independent polity and encouraged fine arts and literature. They were always fighting with each other. The sources are (1) Hemadri's

Vrathakānda, (2) Vidyanātha's Pratāparudriyam, (3) Prātāpacharitram and (4) Inscriptions.

Sir R. G. Bhandarkar's identification of Tillingadhipathi mentioned by Hemadri with Trikalingadhipathi mentioned in Paithan grant is not tenable. His suggestion that Ganapati was imprisoned by Rudra (his uncle) is a correct appraising of available facts. Mr. M. Rama Rao's theory that Ganapati was in Yādava prison for ten years and that he was imprisoned there by Jaitugi is not correct and not tenable. There was a civil war in the Kākatiya kingdom towards the end of reign of Rudra between Mahadeva and Rudra when Yādava Jaitugi invaded the Kakatiya dominions and occupied the territory and released Ganapati from prison and wanted to make him as his deputy on the Telugu throne. But the valiant Telugu generals headed by Recherla Rudra defeated the Yādava forces and established Ganapati on the throne. Rudra and Mahadeva died in battle. The rest of the battles were indecisive wars, which only strained the relations between the two kingdoms. Their relations are reviewed in this essay.

M. RAMA RAO, ESQ., M.A., B.ED., Lecturer in History,
Hindu College, Guntur.

29. Origin of the Gadwal Samsthan.

Gadwal, the leading Samsthan of H. E. H. the Nizam's Dominion, has an interesting antiquity. It has been supposed on the basis of some of the local records of the Mackenzie Collection, that this Samsthan came into being in the reign of Praudhadevaraya the King of Vijayanagara. It is also held that it had its origin in a grant of land to a certain Polavi Reddy by that king at the instance of one of his generals Gona Immadi Kata Reddi. Sources of mediæval Andhra history show that this general never flourished in the reign of Praudhadevaraya. Telugu literature and inscriptions discovered in the Nizam's Dominion the Raichur and Mahaboobnagar districts connect this Immadi Kata Reddi with latter members of the Kakatiya dynasty of Warangal. An ancient Telugu sannad preserved in the Gadwal Samsthan bears this out and an inscription of the time of Kākatiya Pratāparudra Deva has been actually discovered at Iza, a village of the

Samsthan. On these grounds it is evident that the nucleus of the Samsthan was formed in the Kakatiya period towards the close of the 13th century.

M. H. RAMA SHARMA, ESQ., Bangalore.

30. Krishna Deva Raya as "Yavana-Rajya-Sthapanacharya.

Quite naturally, the Shâhi historians have suppressed, among many, one of the most brilliant achievements of Krishṇa Dêva Raya, the greatest King of Vijayanagara. Scattered and fragmentary records from indigenous and neutral sources, however, are of much help in substantiating his claims to the unprecedented title of "Yavana-Râjya—Sthâpanâchârya." "Kelâdi Nripa Vijaya" tells us that, under his orders his vassal, Sadâsiva Nâyaka, defeated Nizâm Shâh Bhairi, Dastûr Khân and others at a place called Jambukhandi. After this, he is said to have captured Kalyâni and Kalburgi and brought Barîd as prisoner to his sovereign. "Râya Vâchakamu", "Krishṇa Râya Vijayamu" and some other literary works support the above accounts more or less. As "Kelâdi Nripa Vijaya" places this campaign immediately after Sadâsiva Nâyaka's coming to power, its date is after the middle of 1513. As the earliest inscription giving the title of "Yavana-Râjya-Sthâpanâchârya" to the Râya is dated 1514, the event it stands for should have happened in that year or a little earlier. As the "Burhân-i-Mâsir" seems to notice the Hindu reaction beginning in 1514, it sets a seal on this date only. No better opportunity for leading an expedition in the Deccan could have been seized by Krishṇa than the period of Mahamood Shâh Bahamani's troubles rising out of the selfish ambitions of Barîd and the Âdil Shâh. The policy of the State as well as the chivalrous spirit of its head were probably at the back of this first attempt to prop up the tottering Bahamani Empire.

DR. H. C. RAYCHOUDHURI, M.A., PH.D, Calcutta University.

31. Pala Expansion in the far south of India.

Some of the early Pâla kings of Bengal claim to have carried their arms to the far South of India beyond

the Kṛiṣṇā and the Tūṅgabhadrā. These claims are usually regarded as poetic exaggerations without any historical value. In this paper an attempt has been made to show that there may have been an element of truth in the poetic eulogies as certain South Indian records clearly testify to the part played by Eastern kings and the people of Magadha in the far South in the eighth and ninth centuries A. D.

DR. B. A. SALETORÉ, M.A., PH.D. (Lond.), D. Phil.,
Professor of History and Economics, Sir Parasurambhau College, Poona.

32. The Karnataka Conquest of Cakrakotta.

1. Introductory remarks: Sources of information; Importance of the Subject.

2. Variants of the name Cakrakotta.

3. Political History of Cakrakotta in brief:

(a) The origin of the rulers; Of the Nāgavamśiya stock.

(b) *Birudus* of the rulers.

(c) An account of the rulers of Cakrakotta.

(d) Chronological periods: A. D. 1023 till 1111—then a blank—A. D. 1218 till A. D. 1324.

4. Non-Karnāṭaka conquest of Cakrakotta: The Tamil rulers and the conquest of Cakrakotta: Rājendra Coḷa's conquests—Kulottuṅga Coḷa's conquest—Vīra Rājendra's victory (?)

5. The Karnāṭaka conquest of Cakrakotta:

(a) Stage 1. The Western Cālukya conquest under Vikramāditya VI.

(b) Stage 2. The Hoysala conquest under Viṣṇuvardhana Deva;

(i) Causes of the Hoysala conquest:—Cultural—Political—Religious.

(ii) The date of the conquest—an examination of the epigraphs relating to it—conclusion—the Cakrakotta ruler who was subdued—the identification of Māṇikyadevī of Cakrakotta fame.

C. SESHADRI, ESQ., III YEAR (HONS.), Maharaja's College,
Mysore.

33. Krishna III.

The reign of Krishna III inaugurated a new epoch in the history of the Rāshtrakūtas. Notwithstanding the sustained labours of several scholars, there are controversial topics in this reign which need a re-study and a new presentation.

Krishna III was the son of Amoghavarsha III. According to Dr. Altekar, the latest known date of Govinda IV, the predecessor of Amoghavarsha, is 934 A. D. But the death of Govinda must have really taken place between April 936 A. D. and 7th September 937 A. D. In the fight against Govinda IV, Amoghavarsha is said to have been assisted by the Kalachuryas of Chedi. But the evidence adduced by Dr. Altekar from Rājasekhara's Viddhaśśālabhañjika is extremely conjectural. The point of view supporting the theory that Krishna conquered the Chedis while he was yet a crown prince and that his accession was peaceful is founded on insecure evidence. Dr. Altekar identifies Dantiga and Vappuga, who are mentioned in the Deoli plates, with the Nolamba feudatories of Rachamalla. But this really refers to the northern conquests of Krishna against Malva and Gujarat. Mr. Subramanya Iyer's surmise that Tondai-mandalam was occupied by Krishna before the battle of Takkolam is far from correct. The earlier assumption that the battle was fought in the year 949 A. D. is to be rejected. The statement that Krishna led no second expedition against the Chedis cannot be maintained.

Dr. Altekar says that the death of Krishna took place before 968 A. D. But it can be definitely said that Krishna died in February 966 A. D.

Krishna III was a great figure in the history of the Deccan. He was a conqueror of a very high order who extended the bounds of his kingdom considerably in all directions, so that it was next to Asoka's in extent. He was also a great patron to arts and letters, and after Chandragupta Vikramaditya his name stands out prominent.

PROFESSOR H. K. SHERWANI, M.A. (Oxon.) F.R.H.S.,
HON. M.I.H.Fr., Osmania University, Hyderabad.

34. Deccan Diplomacy and diplomatic Usages in the middle of the XV century.

The unpublished *Raidhu'l-Insha* and the *Burhanu'l-Maathir* contain letters written on behalf of the Bahmini Queen Makhdumai-Jahan, Sultan Nizam Shah and Mahmud Gawan, reveal the then state of inter-state diplomatic relations. They rightly differentiated between friend and foe and had long diplomatic exchanges of letters and envoys. They throb with the pulse of the writers and are authentic pen pictures of the great personages of the period. Owing to lack of easy transport, special envoys were sent in those days, instead of permanent ambassadors. Those envoys served also the purpose of spies, writing home, on matters of military strategy and political seasaws. The letters confirm the confidence the Queen had in Mahmud Gawan and his statesmanship. They also establish the close intimacy that existed between Turkey and the Bahmani Sultan.

Rājākāryaprasakta Rao Bahadur M. SHAMA RAO, M.A.,
Retired Inspector-General of Education in Mysore,
Bangalore.

35. The Duke of Wellington in Mysore.

Colonel Arthur Wellesley who subsequently became the Duke of Wellington arrived in India in 1796 and was with the British Army which invaded Mysore in 1799. He attributed the defeat of Tippu at the battle of Malavalli to the latter's bad generalship. In his first attempt to capture the Sultanpet tope near Seringapatam, Wellesley failed, but subsequently he succeeded in capturing it. On the Fort being captured on the 4th May, Wellesley was appointed Civil and Military Governor. He soon suppressed all plunder and ravages and re-established peace and order.

He next removed Tippu's family to Vellore with great tact and courtesy.

A free-booter named Dhondoji Wagh was pursued to the Nizam's Dominions and in a battle which ensued,

was killed. Wellesley took his son, a boy of four years, under his protection.

He commanded the army in the second Mahratta War and gained the famous battles of Assaye and Argaum.

On the eve of his return to England the citizens of Seringapatam presented him with an address expressing gratitude for his services. Wellesley's farewell letter to Purniah appreciated the latter's services and commended to his favour some men who had served him. He also presented his picture to Purniah. A house at Mysore where Wellesley resided now bears the name of Wellington Lodge.

S. SRIKANTA SASTRI, ESQ., M.A., Maharaja's College,
Mysore.

36. The Age of Sankara.

(1) The age of Śankara is more glorious than the period of the so-called Gupta Renaissance.

(2) The date of Śankara is limited by that of Dharma Kīrti (620 A.D.) and Bhavabhūti (720 A.D.).

(3) The seventh century witnessed the rise of brilliant intellects—Dharmakīrti, Bhāvavivēka, Akalanika, Vidyānanda, Pātrakēsari, Māṇikyanandin, Prabhāchandra Śāntirakshita, Śankara, Śurēśvara, Vinuktāchārya, Bhāskara Prabhākara, Śālikanātha, Umbēka, Maṇḍana, Bāṇa, Mayūra, Daṇḍin, Māgha, Bhartr̥hari, Jayāditya, Sumati, Aviddhakarna, Padmanandin, etc.

(4) The Chronological position and identity of these writers have been described at the end.

S. SRIKANTA SASTRI, ESQ., M.A., Maharaja's College,
Mysore.

37. Advaitacharyas of 12th and 13th Centuries.

(1) Prakāśātman or Svayamprakāśānubhava, (the author of Vivaraṇa), is the same as Svayamprabha and Svayamprakāśa mentioned by Amalānanda and Akhaṇḍānanda.

(2) Sukhaprakāśa, the vidyāguru of Amalānanda, is the same as Sukhaprakāśa, the disciple of Chitsukhayati I.

(3) Gandāchārya Jñānottama was the guru of Chitsukha I as well as Vignānātman.

(4) Ānandātman, the guru's guru of Amalānanda, is the same as Ānandātman the guru of Śankarānanda.

(5) Śankarānanda is one of the gurus of Vidyāraṇya.

(6) Sarvagna Viṣṇu, the son of Janārdana (or Śārangapāṇi-Ānandagiri?) is the same as Vidyātīrtha the mukhya guru of Vidyāraṇya.

(7) Anubhavānanda or Ānandānubhava is earlier than Amalānanda, but later than Ānandabōdha and Prakāśātman. Prakāśātman cannot be earlier than 1200 A. D.

(8) The sequence is given in a tabular statement.

Rao Sahib PROFESSOR C. S. SRINIVASACHARI, M.A.,
Professor of History, Annamalai University, Annamalai-
malainagar.

38. The Kaval System in the Tamil Country.

Antiquity of the institution of village watchmen—evidence of the Dharmasāstras and of ancient works on politics, Meikāppālar and other royal guards—evidence of the *Thēvāram* and of Sivanana Munivar *re: pādikāval*—*Ur kāval* and *Nādu kāval*—significance and bearing of *pādikāval*—*Padai irai*—comprehension of the *kāval* dues in the general taxation—evidence of epigraphs. The *Kāval* system in the post-Vijayanagara epoch—Feudal organisation of the southern districts under Viswanatha Nayaka and Ariyanatha—scheme and basis of the Poligar institution and Poligar tenure—usurpation by the Poligars of the rights of collecting the dues of *sthalam kāval* (village-watch) and *dēsha-kāval* (district-watch)—Poligars' police duties—how they were generally performed—interjection of these rights and duties even in non-Palayam lands—evidence as to the decay and demoralisation of the *kāval* institutions in the 18th century—Views of Munro,

the Fifth Report and Dr. Caldwell—Relics preserved to-day.

R. SUBBA RAO, ESQ., M.A., L.T., History Lecturer,
Government Arts College, Rajahmundry.

39. A Brief History of the Eastern Kadambas of Kalinga.

A. Sources of E. Kadamba History.

B. *Origin and Abode.*—The Eastern Kadambas were Saivites. Since the kadamba tree is sacred to Śiva, they might have derived their name from it. Like the W. Kadambas, the E. Kadambas also belonged to N. India and in the early centuries of the Christian era, they migrated like the E. Gangas into Kalinga and settled there subject to their rule. The *fish* Symbol on their coins and seals of C. P. records shows that they might have come from the Matsyadesa in N. India.

C. *The E. and W. Kadambas Compared and Contrasted.*—Their family gods, their place names and their connections with the Gangas are the same. But their religious creeds and personal names differ. Thus, while the W. Kadambas were Saivites first and Jains later on, the E. Kadambas were always Saivites, again while the W. Kadambas have the Lion crest on seals and Monkey emblem on the Flags, the E. Kadamba seals always possess the fish emblem. Their names also end in the peculiar suffix *khedi*. Unlike the W. Kadambas they were most closely related to the E. Gangas under whom they served loyally and they never rose to political independence.

D. *Their History and Significance of it*—Several C. P. charters record their names ending in *khedi* and suggest clearly they were Kadambas. Their gifts to Saivite Gods and learned Brahmins prove that Vedic culture and Brahmanic faith were introduced into Kalinga by them along with their patrons the E. Ganga Kings. We get the history of the administration of the times clearly told in their charters. Most important of all, the *Plates of Dharmakhedi*, by recording dates in both the Ganga-Kadamba and Śaka years, have enabled me to find out the initial year of the E. Ganga Era (A. D. 496) about which a paper was read by me before the last Oriental Conference held at Baroda. Like Mysore

Andhra has now Ganga-Kadamba History which was not known before.

DR. K. R. SUBRAMANIAN, M.A., Ph.D., Head of the Department of History and Economics and Corresponding Member of the Indian Historical Records Commission, Maharaja's College, Vijaya-

40. The Date of Rajaraja Narendra, the Eastern Chalukyan King.

The date assigned to Rajaraja by Dr. Fleet and others is 1022-1063 A. D. But, a recently discovered inscription equates his forty-first year with Śaka 983 Plava. This is confirmed by a copper plate of Saktivarman who was crowned by his father Vijayaditya in 1061 A. D. So Rajaraja must have died in 1061 A. D. From the Pamulavaka grant it may be inferred that Rajaraja ascended the throne in 1018 A. D. There was an interregnum of about 4 years, perhaps due to civil war.

PROFESSOR SUNITI KUMAR CHATTERJI, Calcutta University, communicating Mr. Prasanta Mahalanobis's paper.

41. A new Interpretation of Purana Chronology.

PROFESSOR UPENDRANATH GOSHAL, Presidency College, Calcutta.

42. Some lost Indian Historical Works.

DR. N. VENKATARAMANIAN, M.A., Ph.D., Reader, Madras University.

43. Purushottama Gajapati.

The accession and rule of Gajapati Purushottama require to be studied afresh. His fixed date of corona-

tion is 1465 A. D. and not 1469-70. His reign was disturbed by civil wars with his cousin Hambar in alliance with Bahmani Sultan. As a result the Telugu country was lost to the Uriyas. Purushottam had a life-long struggle with the Sultan and recovered his authority over the Telugu Country only after the death of the Bahmani ruler Muhammadshah III in 1482—. Then he defeated and took prisoner Saluva Narasimha of Vijayanagar, who purchased his freedom only by surrendering the fortress of Kondavidu to Gajapati.

DR. K. N. VENKATASUBBA SASTRI, M.A., Ph.D., F.R. HIST.S.,
Maharaja's College Mysore.

*44. A Criticism of Tipu Sultan.

1. Was Tipu Sultan a Tyrant, a Bigot, and a Fool?

2. Credit has been given to Tipu by recent writers up to the following limit :—

- (a) He was a benevolent and not altogether unpopular despot.
- (b) He was not intolerant to the Hindus of the tract lying between the two ghats.
- (c) He was fooled only by Wellesley.

3. But having regard to fresh evidence and to the Principles of Comparative Criticism, it is possible to push up the limit (described above) as in the following :—

- (a) In normal times, Tipu was normal too.
- (b) All conversions were political acts.
- (c) He was no greater fool than his contemporaries in India or Europe.

VIII. ARCHAEOLOGY.

K. N. DIKSHIT, Esq., M.A. (*President*).

G. YAZDANI, Esq., M.A.

R. RAMA RAO, Esq., B.A.

L. NARASIMHACHAR, Esq., M.A. (*Secretary*).

G. AHMED KHAN, Esq., Gulshan Mahal, Aurangabad,
Deccan.

1. A Monograph on the History and Architecture of the City of Aurangabad.

1. The great Bahmini Kingdom disintegrated after a glory of about a century and a half giving rise to the following five separate principalities:—

Bijapur,
Golconda,
Ahmednagar,
Bidar and Berar.

2. A quadruple alliance, excluding Berar, was formed of these newly found kingdoms, against the mighty kingdom of Vijayanagar, which in the Battle of Talikotah, 1565, was obliterated from the political map of India.

3. Akbar, the Great, got an opportunity to fulfil his life-long ambition to conquer the country south of the Narbada.

4. Khandesh conquered. Fall of Ahmednagar, after its heroic defence by Chandbibī, the heroine of the famous romance "A Noble Queen."

5. Malik Amber, an Abyssinian slave by birth, on the political stage. Restoration of the fallen dynasty of the Nizam Shahi kings of Ahmednagar.

6. Foundation of the city of Fatehnagar, the present Aurangabad, in 1604 A. C. Its geographical aspect.

7. Malik Amber, the Todarmal of the South. H Revenue reforms.

8. Malik Amber's buildings.

9. The Religious toleration of Malik Amber, a Christian by birth. Shahji, father of Shivaji, his great ally.

10. Malik Amber died at the ripe age of 80 in 1626 and was succeeded by his son Fatah Khan.

11. The Mughal conquest of the whole of the Nizam Shahi kingdom and Fatehnagar in 1633.

12. Aurangzeb, the Viceroy of the Deccan, changed Fatehnagar to Aurangabad.

13. Aurangzeb ascended the throne of Delhi in 1658 exactly two hundred years before another epoch-making change came over India.

14. Aurangabad during his time the largest city in the East in the 17th century with a population of a million and a half.

15. Important buildings of the Mughal period.

16. Aurangzeb died in 1707, and Nizam-ul-mulk, the founder of the present dynasty of the Nizam, declared his independence of the tottering throne of Delhi in 1723 and later, in 1727, removed his capital to Golconda.

17. Aurangabad—*Ichābad*—Thy glory has departed.

18. Buildings in the time of Asaf Jah.

N. ANANTHARANGACHAR, ESQ., M.A., B.T., Mysore.

2. Some Archaeological Notes from a Tour in the Southern Portion of the Raichur District.

It is apparent that the Hyderabad State is rich in ancient relics inasmuch as even a short tour, lasting for a fortnight only, and that too, in just a portion of a single district *i.e.*, Raichur, revealed the following things:—

(1) Over 163 inscriptions of the Rāshtrakūṭas and Chālukyas, mentioning names like Haṇḍe-Bhūpāla, Nāgaṇṇiah, Lingaṇṇiah, etc., unheard of till now and therefore invaluable for the reconstruction of ancient history for the period;

(2) several old sites on one of which, near Mānvi, a coin of Puḷumāvi, a Śātāvāhana king, was picked up; and,

(3) at least one Buddhist stūpa, in all probability, near the well-known Aśōkan inscription at Maski.

In speaking of a few only of many such places of archaeological and historical interest, an appeal is made to the Government of His Exalted Highness the Nizam to be so good as to provide not merely for exploration, and excavations of all the sites but also for the collection, preservation and publication of the epigraphic and numismatic materials abounding all over the State.

PANDIT N. CHENGALVARAYAN, Maharaja's
College, Mysore.

3. Some Contribution of the Ancient Tamils towards Civic Science.

Introduction :—Town planning is a very old science to the ancient Tamils. From the descriptions of the towns available in early Tamil literature one could gather that even a lay man knew something about this subject.

The extent of the city was 9 miles each way or in length according to tradition, divided into three parts, *viz.*, the outer, intermediate and central. (*vide* full paper for details.)

(1) Streets, Public Halls, Tanks, Houses, Drainage were well laid out and properly constructed. This affords an interesting and instructive study.

(2) Some model towns.

(3) Some model houses.

(4) Conclusion.

N. N. GHOSH, Esq., M.A., L.T., Head of the Department of History and Civics, Ewing Christian College, Allahabad.

4. The Archaeological Importance of Kausambi

(Lantern Lecture).

The ruined fortress of the ancient city of Kauśāmbi with its earthen ramparts and high bastions still exists at a distance of 38 miles by motor road from the city of Allahabad. The site is now known as the village of

Kośam. Its southern and a portion of its eastern sides are washed by the river Yamunâ. Stone images and terracotta figures, large and small, abound in the site. A good many of them have been brought over to the Municipal Museum of Allahabad by Mr. Vyas. The most noteworthy objects of archaeological importance of the place are a stone pillar *in situ*, brick walls, a red stone image of the Buddha, two stone slab inscriptions of the Magha Dynasty, several stone sculptures, a large number of terracottas, several punch-marked coins, and coins of later times. A terracotta seal with Brâhmi inscriptions, and a beautiful terracotta figure of Manasâ Dēvī.

G. H. KHARE, ESQ., Poona.

‡ 5. Kalachurya Prakrit Inscription.

DR. M. H. KRISHNA, M.A., D.LIT. (LOND.), Mysore.

6. Prehistoric Pictographs from South India.

Since the discovery of the Pictographs of Mohenjodaro and Harappa and of similar Pictographs in the Eastern Islands, it has been surmised that pictographic writing must have been existing in prehistoric Southern India also. Nearly a score of oblong copper pieces which look like coins have designs bearing a strange resemblance to those borne by Mohenjodaro sealings, particularly those of the elephant type. Over the backs of the elephants there are lines composed of several symbols which look similar to pictographs. The lines have now been copied, more than a score of the symbols identified, and compared with the Indus Pictographs on the one side and the Brâhmi on the other. They are published for the first time and it is suggested that the place where they came from may be subjected to scientific excavation. The specimens and drawings will be produced at the Conference.

MANORANJAN GHOSH, ESQ., Curator, Patna Museum,
Patna.

7. Evolution of Terracotta Figurines in relation to the Political History of Northern India.

1. Early terracotta figurines crude and massive ; in some cases grotesque, during the Vedic period.
2. More refined features with peculiar head-dress, in the Pre-Maurya time.
3. Maurya terracotta figurines refined and realistic.
4. Decadence in terracotta figurines during the Śunga supremacy.
5. Revival in the Gupta period ; Panels fine and beautiful.
6. Mediæval terracotta figurines not so well done.

8. An Introduction to the Study of Antiquities found at the Pataliputra Excavation.

1. Political History of Northern India at the rise of the Magadhan Empire ; Ancient Vedic culture replaced by new culture ; Magadh gradually conquered by Aryans and brought under Brahmanical influence ; Magadhan empire closely connected with the Kauśāmbi kingdom ; Intercourse between Magadh and Malwa. Interchange of culture between Gandhara and Magadh.

2. Spread of culture through trade routes. Trade with outside. Through trade, relation with foreign kingdoms was established.

3. Vedic religion gradually ousted by Buddhism and Jainism. Śakti cult was strong among the people.

4. Terracotta figurines reflect these changes : Potteries of new design appeared : Different kinds of beads prepared : glass industry developed. Change of coinage, new symbols on them.

9. New Finds of punch-marked Coins in Patna.

Description : Variety of symbols used. Date of the find. Some suggestion about the interpretation of the symbols used on the coins. Gorakhpur punch-marked coins compared.

DR. MOTI CHANDRA, M.A., Ph.D., BAR-AT-LAW, Kala Bhavan, Benares City.

10. The Ancient Site of Kashi.

PROFESSOR V. V. MIRASHI, M.A., Nagpur.

†11. New Light on Deotek Inscriptions.

The inscriptions at Deotek discovered by Cunningham; described by Beglar; their eye-copy made from the pencilled impressions taken by Beglar published in Cunningham's *Corpus Inscriptionum Indicarum* Vol. I; the inscriptions not edited or even noticed so far.

The early inscription inscribed lengthwise in early Brāhmi characters, fragmentary; its palaeography; examination of Cunningham's date; its language and contents; probably issued by Aśoka's Dharma-Mahāmātra; its date.

The later record much damaged; its palaeography and language; records the construction of a sanctuary and probably refers to a dilapidated temple of Śiva nearby; issued by king Rudrasena identified by Cunningham with Rudrasena I of the Vākāṭaka dynasty; further reasons to support Cunningham's view; correlation of the date assigned to the record.

Why was the record inscribed breadthwise probably a palimpsest; revival of animal sacrifices in the age of the Vākāṭakas and the consequent mutilation of the earlier record preaching *ahimsā*.

Identification of Chikambari with Chiknārā near Deotek.

NALINI NATH DAS GUPTA, Esq., M.A.

12. Buddhist Viharas.

The paper seeks to establish the precise structural significance of the term "Vihāra" with data from Buddhist literature as well as inscriptions. For a proper orientation of the subject, it lays bare the process of change in the meaning undergone by the term "Vihāra".

till it came to denote the whole of a monastery establishment of the Buddhists, including the Chaityas or Sanctuaries attached to it. The "Lêna" was the earlier Buddhist architectural term used in the Vinaya Piṭaka to denote all the five kinds of residential structures in an "Ârâma" or sanctified site on which the particular residence was built for the Saṃgha. The structural differences of different buildings denoted by such terms as Vihâra, Adḍhayôga, Pāsâda, Hammiya and Guhâ are discussed with necessary suggestions of corrections to earlier treatment of the subject.

L. NARASIMHACHAR, ESQ., M.A., Mysore.

13. A Chola Monument at Matakēri.

The situation of Matakēri at the confluence of the Tārakā and the Kapilā rivers in the Mysore District is as interesting as pleasing. The Rāmēśvara temple in the village, though not unnoticed, is yet unknown as an ancient monument.

The outside appearance of the temple as also the interior look are very simple and may suggest a modern date for the monument. But the pillars and more particularly, the images kept in the navaraṅgas of the two principal shrines are certainly very old and some of the motifs can well compare with those found in the other ancient monuments hitherto known in the Mysore State, for *e.g.*, at Nandi, Binnamangala; etc.

Even apart from inscriptional evidence it is possible to assign the temple to the Chōla period, though, of course, later additions and repairs have been effected.

The temple deserves to be included in the list of Ancient Monuments and grouped under Class II.

K. NARAYANA IYENGAR, ESQ., M.A., Chitaldrug.

14. Pre-Historic Remains in South Hyderabad and North Mysore.

1. *Introduction.*—Meaning of Pre-History—Some misconceptions—Paucity of data—Generalisations not possible at this stage.

2. *Deccan and Peninsular India.*—(Excepting coastal areas) Geologically are said to be the oldest and the most stable of land masses in India. Occurrence of Pre-historic remains along ranges of granitoid hills, a peculiar feature in this region.

3. *Pre-historic remains can be grouped under.*—Paleolithic, Neolithic (including Microlithic), Metal age, especially Iron age. Remains can be classified under the following heads—Dwellings—Sepulchres,—Implements—ornaments—pottery—works of art—other remains.

4. *Important centres observed—South Hyderabad.*—Raichur District—Lingsugur and Gangawati Taluks and Anegondi Samasthan, *Mysore*—Bangalore (South of Lal-Bagh Savandroog) etc. Kolar and Chitaldrug District. (Bramhagiri, Budnapur, Gañjigaṭṭe, Tamaṭkal, Chitaldrug.

5. *Description of Remains.*—Paleolithic age not properly investigated except for collection of chipped implements. Neolithic and Iron age remains scattered all over. Excellent *cave dwellings* with perennial springs of water and heaps of implements and potsherds. *Sepulchres*—great ingenuity and variety displayed in the disposal of the dead by the Pre-historic peoples. Evidence of both cremation and burial.—1 *Cromlechs*, with and without cists 2 *Dolmens* 3 Urns and Sarcophagi.—Round apertures in the graves for the passage of the spirit and offerings for the enjoyment of the spirit, a characteristic feature. *Implements*—celts, adzes, pounders, crushers, spearheads, axes, crucibles etc. *Ornaments*—Beads and bangles in abundance. *Pottery*—Some remarks about funerary pottery.

Works of Art.—Paintings and chiselled drawings. Use of colour.

Other Remains.—Cinder mounds (S. Hyderabad) at Machnūr and Wondalli. Their composition and the theories about their origin.

Microlithic Remains.—Evidences from Mysore-Bramhagiri excavations.

DR. C. NARAYANA RAO, M.A., L.T., Ph.D., Anantapur.

15. A newly discovered Copper plate Inscription of the Son of Madhavarman of the Western Chalukyan dynasty.

(1) Where found, (2) Description of plates and seal, (3) Other inscriptions of the dynasty: their writing compared with the present, (4) A short history of the line of kings, (5) Inscription edited and (6) Translation.

L. P. PĀNDEYA ŚARMĀ, Esq., Kavyavinoda, Balpur.

16. Kusasthali—the Capital of Kosala.

In this paper—the situation and identification of the old capital of South Kōsala, named *Kuśasthali* or *Kuśāvati* have been discussed on the basis of the 'Vāyu Purāṇa', 'the Rāmāyaṇa' and Kālidāsa's *Raghuvamśa Kāvya*m. This paper might stimulate other scholars to investigate into the matter.

17. Where was the Ancient Town or City of Sarabhapura.

The paper tries to identify the old 'Śarabhapura,' which is mentioned in the copper grants of Mahāsudevarāja and his uncle Mahājayarāja discovered in Chhattisgarh in C. P's. Chhattisgarh is the present representative of the old Mahākōsala or South Kōsala kingdom, of which Śripura on the Mahānadi otherwise known as Chitrotpala was the capital as is evident from the copper charters of Mahāśiva Tivarrarāja, who calls himself the 'Sovereign-lord' of entire Kōsala. The copper charters of Mahāśiva Tivarrarāja are recorded in the box-headed characters. The copper grants of Śarabhapura Kings Mahāsudevarāja and Mahājayarāja are also in the same box-headed script. It is quite probable that the two families of Tivara and Sudeva were contemporaries.

K. RAMA PISHAROTI, ESQ., M.A., Professor of Sanskrit,
Annamalai University, Annamalai Nagar.

18. Vatsabhatti's Prasasti—A Fresh Study.

A dispassionate study of the *praśasti* definitely proves that it was not contemporaneous with Kumāragupta, identified as Kumaragupta I and Bandhuvarma. The assumption that the *Sun temple at Daśapura* had to be renovated thirty-six years after building is entirely against the explicit statement of the text and is untenable in the absence of reference in this text or elsewhere to any extraordinary work of destruction through human or natural agency. The temple was originally built in 437 A. D. during the regime of Bandhuvarma. Through the ravages of time extending over five centuries and more, and the indifference of local kings, the temple fell into disrepair and in the year 966 A. D., it was renovated. This is the idea that the passage conveys and it is quite in keeping with the general tenor of the text and the traditions of Indian temple architecture. The most noteworthy feature of the temple was the presence of tall and stately *Śikhara*s. Vatsabhatti here figures as the architect-in-chief in charge of the temple renovation; and the feeble nature of his verse finds adequate explanation in the fact that he was not a professional poet or scholar, but only an architect.

R. RAMA RAO, ESQ., B.A., Mysore.

19. The Earliest known Kannada Inscription.

This is a stone inscription recently discovered by me in the village Halimiḍi, Belur Taluk, Hassan District. The stone measures 3' × 1½' and is about 1' thick. The figure of a discus or *chakra* is engraved on the top and below is the main inscription. Over and around the *chakra*, a Sanskrit verse in praise of Viṣṇu is given. The main inscription consists of 14 lines and on the side of the slab is also a line of writing right across.

Except the Sanskrit stanza in the first line, the rest of the inscription is in Old Kannada which probably goes to the 5th century A. D. The characters, too, seem to be of the same period. The references to Mṛigēśa, the Kadamba king, Paśupati, a prince or general, and Bhaṭāri-kula tend

to confirm this belief as the names are also found in two short inscriptions in the Pranavēśvara temple at Tālgunda, which are ascribed to C. 450 A. D. by *Rao Bahadur* R. Narasimhachar in the Mysore Archæological Report, 1911, P. 35.

The inscription records a battle in which the Sēndra-kas, Bāṇas and Pallavas took part and registers the gift of two villages Palmiḍi and Mūlivalli (the present Halmiḍi and probably Malenahalli, a village about six miles from Halmiḍi) as *bāḷgaḷchu* to Vija-arasar by a Kadamba chief of Bhaṭāri-kula. This word *bāḷgaḷchu* which literally means washing of the sword was used in early days to denote a grant of land made for the family of a man who fought heroically in war.

This inscription is the earliest known authentic record in the Kannaḍa language.

SARWESVARA KATAKI, Esq., Gauhati, Assam.

20. The Ancient Assamese Script.

A study of the evolution of Indian script from the Assamese standpoint, shows that the history of the Assamese script which, though named as such by the Ahoms of the Shan dynasty, is really a descendant of the Gupta Kuṭila-lipi, may be divided into two periods, tracing back the origin of the script to the seventh century A. D.: (1) from the earliest times to the 13th century A. D., during which period it was known as the Kāmarūpi script, and (2) from the 13th century to the present day, when different schools were evolved, as evidenced by the manuscripts.

A. SRINIVASA IYENGAR, Esq., M.A., Hassan.

21. Notes on some Important Hoysala Temples.

The Lakshmīnārāyaṇa image mentioned in E. C. V Belur, 58 and 71 was consecrated at Belur in 1117 A. D. The image which is now missing is here stated to have been found in the main cell of the Kappe-Chennigarāya temple and not in the Vīranārāyaṇa temple, as mentioned by *Rao Bahadur* R. Narasimhachar and others, since

great importance was laid on the Lakshmīnārāyaṇa group in the Kappe-Chennigarāya temple. The main cell of the Kappe-Chennigarāya temple, once occupied by the Lakshmīnārāyaṇa image, is now occupied by the Chenna-kēśava or Kappe-Chennigarāya image, which was probably placed in the southern cell of the same temple.

The shrine in the eastern wall of the corridor of the Hoysalēśvara temple at Halebid is here suggested to be a later structure, probably established by Rāmachandra Jaṭṭi's son, Birada Jaṭṭi, for the goddess Nimbajā in the year 1261 A. D., as mentioned in E. C. V. Belur, 98.

The Išvara temple at Arsikere is identified as Ballālēśvara and not Kattamēśvara. E. C. V. Arsikere 93 mentions the construction of a Ballālēśvara temple at Arsikere by Vīraballāḷa in 1189 A. D. The chief reasons for this identification are, that the city was named Ballālapura, and this temple was the best built in the days of Vīraballāḷa Deva.

The Išvara temple at Anekoṇḍa is a construction of about 1120 A. D. (E.C. XI, Davangere 3), 1145 A. D. is approximately the date of the construction of the Brahmēśvara temple at Kikkeri (E. C. IV, Krishnarajapet 50) and 1163 of the Trimūrti temple at Bandalike (E. C. VII Shikarpur 242). 1174 A. D. is the approximate date of the Ānekal Somaiya temple at Bandalike (E. C. VII Shikaripur 236.) Nuggihaḷḷi temples were built in 1246 and 1249 A. D., respectively (E. C. V. Channarayapatna 238) and the Būdanur temples in about 1276 A. D. (E. C. III Mandya 70.)

Among the donors, Mācheya is suggested to be the donor of the Bandalike temples, Sāmanta Malla of the Mallēśvara temple at Huliyār, Sōvala Dēvī of the Sōmēśvara temple at Hāranahalli, Bōganna and Mallanna of the Pañchalingēśvara temple at Gōvindanahalli and Perumāḷa Deva of the Mādhavarāya temple at Beḷlūr.

Kelōja and Chikkajīya are suggested to be the architects of the Trimūrti temple at Bandalike and the Mallikārjuna temple at Basarāl, respectively.

The Sukhanāsi doorways of the temples at Hāranahalli and the Kēśava temple at Mārāle appear to be later additions to the temples.

IX. ETHNOLOGY AND FOLKLORE.

DR. N. A. THOOTH, B.A., D.Phil. (*President*).

Rao Sahib C. HAYAVADANA RAO, B.A., B.L.

N. KASTURI, ESQ., M.A., B.L. (*Secretary*).

DR. B. BHATTACHARYA, M.A., Ph.D., Baroda.

1. The Birthday Ceremony in Ancient India.

Early Vedic Aryans celebrated the Birthday to avert disease and death and increase longevity. Vedic hymns dealing with life and longevity were recited, according to the notions of prehistoric Indo-Iranian magic. In the post-Vedic period, birthday ceremonies became more varied and elaborate and they continued uninterruptedly, with a few changes, in the Pauranic period. There was a greater emphasis on Tithi than Nakshatra and on Tantric processes.

The ceremony as now observed in some parts of India, especially Bengal, consists of a ceremonial bath in water mixed with sesamum, the wearing of the yellow string, preliminary offerings to gods including the guardian deities of the quarters and the planets, the worship of the immortal Markandeya and of the goddess Sasthi invoked on the water vessel, the performance of homa to the deities, the giving of oblations to the Bhutas, and the observance of injunctions like sowing sesamum, throwing a live fish back into the water, eating special dishes, etc. The purposes of the ceremony in the Nibandha period are four—to attain prosperity, to increase longevity, to destroy enemies and to become learned.

N. S. DEVUDU, ESQ., M.A., Bangalore. -

2. Kannada Folklore.

Geology, mythology, tradition, history and literature prove that Karnataka is a land of great antiquity. Though the human stock of the land is heterogenous, the culture forms a striking homogeneity and parallelism to Indian culture, more than even in the sister provinces. Karnataka

has a rich mine of folkore, indicating Vedic and post-Vedic affinities.

N. KASTURI, ESQ., M.A., B.L., University of Mysore.

3. The Huttari Festival of Coorg.

The Huttari (Hutta-New; Ari-Rice—New Rice) is the festival connected with the rice harvest of Coorg. Like the popular religion of Coorg, Huttari is intimately related to the Malabar harvest festival of Onam. In the Huttari song, the Coorg mountain God, Iggutappa, is said to have consulted Malabar Gods, brought the Onam Mother from Malabar into Coorg and brought in from there the various ritual articles necessary to propitiate the corn spirits. To-day, there is a wide divergence between the Onam and the Huttari in dates as well as other details. In fact, the Onam has largely discarded its connection with the harvest. But, both continue to be festivals of universal rejoicing, family reunion, group games and mock contests. The Coorg ceremonies of corn worship preliminary to the harvest, the propitiation rites, the worship of ancestors, the pantowimes and games of folk magic—all these bear significant resemblance to the harvest ceremonies described by Frazer in his two volumes on "The Spirits of the Corn and the Wild."

DR. M. H. KRISHNA, M.A., D.Litt. (London), Mysore.

4. Some Curious Ways of Disposing of the Dead in Mysore.

In some of the villages of Mysore, persons dying of leprosy, consumption and other diseases are not buried in the earth. Their bodies are disposed of by what is known as Disposal by Stones, or Disposal by Water, or Disposal by Exposure. The villagers believe that Mother Earth would not be fruitful, if such corpses are buried within her. These beliefs are perhaps descended from prehistoric times.

B. S. KRISHNASWAMI IYENGAR, ESQ., M.A., Mysore University.

5. The Karaga.

The "Karaga" is a community festival celebrated by the Tigalas (Tamil speaking peoples settled in many parts of Mysore, who claim to be Vahni Kshatriyas) in Bangalore City, as well as a few outlying towns, in the month of Chaitra. The Tigalas worship Agni with special reverence, and have a cult of Dharmaraya and Draupadi. The festival is intended to secure protection and prosperity to the entire community and is therefore carried out with special sanctity and ritual care. It is held for nine days, culminating in the procession of the Karaga or sacred vessel of holy water. The bearer of the pot identifies himself with Sakti (worshipped as Onkara Sakti, Chit Sakti, Vahni Sakti and Droupadi Sakti) and a number of Virakumaras or Hero-youths lead the Karaga with sword play or Alagu Seve. The Tigalas are also known as Striprajas, indicative of their Saktaic leanings. During this festival, a new spirit of courage, unity and reverence is infused among all members of the community.

SRI M. R. LAKSHAMMA, B.A., Mysore.

6. Divinity of Woman in Hindu Thought.

The ancient Hindus thought of woman as being divine, and this thought resulted in the conception and the consequent worship of female deities.

In the Vedic period, according to Prof. Macdonell, goddesses play a very minor part. Still, the very conception of 'Vak' or word, as the spiritual lady of Brahnavidya, in conjunction with whom Prajapati was said to have created all creatures and objects of universe, is a bright exception, and is in perfect harmony with the sentiment expressed by the Vedic teaching *mātrīdēvōbhava* and with the times when women moved freely amongst men even in the walks of sacred learning and philosophical discussion.

The goddesses multiplied manifold in the Epic Period--Lakshmi, Parvati, etc. They all worked for the

good and the beautiful, and punished the wicked. Women were treated with great reverence during this period—*vide* Manu's slokas, "*yatra nāryastu pūjyante ramante tatradevatah striyah Śriyaścha geheshu navisheshōsti kaschana.*" The apparent contradictions to this spirit in the epics can be explained by the fact that they were influenced by the earlier school of Buddhist thought which looked down upon woman as the evil temptress.

During the Rajput period women stood for all that is noble and good in life. Such was the tribute paid to their greatness that every Rajput worth the name was ready to lay down his life for their sake. "Jai Kali" was the war cry. Satis were worshipped as goddesses.

We find these other interesting facts with regard to the subject.—

- (1) The names of Hindu women end in Devi, meaning goddess. There is no corresponding term for men.
- (2) The worship of goddesses has ever been popular. The Sakti cult even goes to the extreme of worshipping only female deities. The ordinary layman of North India or of Southern India has more faith in goddesses like Durga, Kali, Chamundi, or Kolaramma than in the one supreme god.

All these prove how goddesses occupy a bright place in the vast firmament of Hindu pantheon, how they have been revered from the dawn of the Aryan times down to the present day, how the Vedic devotee and the humble peasant alike have praised the goddesses, one in polished Sanskrit and the other in his native dialect, the one calling upon Saraswati, and the other praising his Gramadevata—all having for their aim devotion to the divinity in woman, the patroness of fine arts, the guardian angel of society, and the protectress of the world.

S. SRIKANTA SASTRI, ESQ., M.A., University of Mysore.

7. Hydro-Selenic Culture.

The moon and water culture complex is earlier and more potent than the helio-lithic or sun and stone complex

described by Dr. Elliot Smith and Perry. The primary indication of the hydro-selenic culture is worship of the moon, the cow and the bull, of the great Mother of Manes and Snakes. Other indications are—the Lunar calendar, the knowledge of medicinal herbs, hydropathy, monotheism, matriarchal government, phallic symbols, worship of pillars and parasitic plants, burial of the dead, navigation, pearl and cowry cult, knowledge of silver, etc. The cult is demonstrably earlier in Egypt, Sumer, India, China, Central America, etc. The place of origin of this culture appears to be the Indus valley, and the earlier elements of the Rigvedic culture belong to this phase. The diffusion of the hydro-selenic culture came about in 3000 B.C., and the area of diffusion extended up to Egypt, Iberia and Erin westwards and the Easter and Caroline islands, eastwards.

A. SRINIVASA IYENGAR, ESQ., M.A., Hassan.

8. Some Customs and Ceremonies of the Gangadikar Vokkaligars.

The Gangadikar Vokkaligars, in and around Hassan, have a few interesting marriage customs. They pay as bride price a sum called “eight, three, hana” which is traced by them to a punitive tax levied on them by Krishna Deva Raya, the Vijayanagar Emperor, for alleged disloyalty and ingratitude. This amount, formerly paid to the State, is now retained by the bride’s party.

X. FINE ARTS AND TECHNICAL SCIENCES.

PROF. SHAHID SUHRAWARDY, B.A. (Hons.), (*President*).

DR. NAWRATH of Germany.

N. S. NARAYANA SASTRY, ESQ., M.A.

A. A. KRISHNASWAMI AYYANGAR, ESQ., M.A., L.T.
(*Secretary*).

PROFESSOR P. K. ACHARYA, I.E.S., M.A. (Cal.), Ph.D. of (Leyden), D. LIT. (London), Professor of Sanskrit and Head of the Oriental Departments, University of Allahabad.

1. The Playhouse of the Hindu Period.

The Hindu mind is essentially musical. The elements of drama are available in the earliest Vedas. The excavations at Mahenjo-Daro, Harappa and other sites supply evidence of regular theatre even for the pre-vedic period.

Evidences are not wanting to show that there were in Hindu India rustic theatres for folk dance or popular performance, as well as regularly constructed playhouses of various shapes and sizes. They were attached to commodious dwelling houses, king's palaces, and Gods' temples. The stage proper comprised the platform with the drop-scene in front while the theatre proper was provided with various realistic sceneries and curtains behind which even semi-nude dance could be performed. The green rooms and other rooms were made for dressing and resting of the actors and actresses and even for an interview with them by some fascinated audience. The auditorium with the orchestra in front provided seats for all classes and ranks of audience, which were artistically arranged in tiers and galleries. But the stage appears never to have been uncovered either on the sides or at the top.

STHAPATYA-VISARADA SRIS CHANDRA CHATTERJEE, A.M.A.E.,
M.R.A.S. (Lond.), Architect, Organiser and General
Secretary, School of Indian Architecture, Calcutta.

2. Indian Architecture—Scheme for Renovation.

World recognition of Indian Architecture as the best expression of India's cultural and constructive achievements. Modern Indian's neglect of national architecture. Indian Architecture. Havell's petition to Secretary of State for India. Government's Report upon the condition of Modern Indian Architecture. Secretary's silence. Mr. Chatterjee's defence. Claim of Indian Art. Four suggestions for regeneration of Indian architectural arts, crafts and industries. University chairs, co-operation of Public Works Department, Municipal School of Art and Craft, private school of Indian Architecture. Calcutta University Exhibition of Indian Architecture.

JAGADISH NARAYAN SARKAR, ESQ., Patna College.

3. Notes on Saltpetre in Bihar.

In this paper an attempt has been made to collect together some details regarding saltpetre manufacture and trade in Bihar in mid-seventeenth century from contemporary factory records and accounts of travellers, merchants, etc.

The importance of Patna as a source was realised and a trading agency was established by the English E. I. Co. to procure saltpetre by following Dutch methods. The Dutch were originally handicapped by the refusal of the Indians to supply them with bleaching and crystallising materials; but later on with imported implements from Holland their equipment and trade position vastly excelled the English trade.

Other centres were Singhee (Lalganj), Nanagur (four miles east from Hajipur), and another about 15 or 16 miles west of Singhee.

DR. M. H. KRISHNA, M.A., D.Lit., Mysore.

4. The Art of the Gomata Colossus.

The Gomatesvara image which crowns the hill of Sravanabelagola in the Mysore State and is considered to be the largest monolithic statue in the world is also a great piece of sculpture. An attempt is made in the paper to estimate its æsthetic value.

A. A. KRISHNASWAMI AYYANGAR, ESQ., M.A., L.T., Mysore.

5. The Bakhshali Manuscript.

In this paper, the author attempts a re-examination of the mathematical contents of the Bakhshali manuscript as arranged and commented by G. R. Kaye in Parts I, II and III in the *Archæological Survey of India*, New Imperial Series, Vol. XLIII. Some errors in the mathematical notes of G. R. Kaye as well as in the original text itself are here noticed for the first time; for example the confusion between the Indian 'Ishtakarma' and the rule of 'Regula Falsi' which are quite distinct from each other, and some wrong applications of the principle of Ishtakarma in the original text itself.

Regarding the date of the work, Kaye's suggestion of the twelfth century A. D. is rather misleading, as the mathematical defects in this work clearly point to a date prior to Sridhara, Prithudakaswami, Mahavira, and Bhaskara. The original author of this manuscript is more likely to be a contemporary of Sridhara than a contemporary of Bhaskara, though the scribes of the manuscript certainly come very much later.

In view of the unique pedagogical merit of this text, it may not be rash to venture the opinion that we have here a glimpse of a sort of lecture-notes (something between an original treatise and a regular commentary) of a university teacher of by-gone days, especially when we recollect that Bakhshali was at a distance of only 70 miles from Taxila, a renowned university centre in ancient India. The loose colloquial style adopted in the text also seems to favour this view.

6. An Inductive Study of Bhaskara's Chakravala Method.

The great Indian mathematician, Bhaskara, has given a remarkable method known as the Chakravala, to obtain the integral solutions of the equation $Ny^2 + 1 = x^2$. The true nature of this method has not been understood by many eminent European authorities from the time of Colebrooke. Five years ago, I pointed out how Bhaskara's method leads to a new type of reduced indefinite quadratic form (A, B, C) of determinant N satisfying the conditions—

$$A^2 + \frac{C^2}{4} < N, \quad C^2 + \frac{A^2}{4} < N.$$

I have now attempted to study inductively, the relation of the Chakravala to a new type of continued fraction—

$$b_0 + \frac{b_1/}{/a_1} + \frac{b_2/}{/a_2} + \dots$$

where $/b_1/ = /b_2/ = \dots = /$, a_1, a_2, \dots are positive integers greater than or equal to 2, but $b_r, b_r + 1 \dots$ are not all equal to -1 and $a_r, a_{r+1} \dots$ not all equal to 2 (for any r). Many interesting properties are revealed by this study, for example, the proper fractional parts of the complete quotients that occur in this continued fraction are found to be numerically less than—

$$\frac{\sqrt{5}-1}{2} \quad \text{or} \quad \frac{1}{2}$$

according as they are positive or negative. A table of Bhaskara-periods for the C. F. development of \sqrt{D} from $D=2$ to $D=99$ is appended at the end of the paper.

KSHITISH CHANDRA SARKAR, ESQ., M.A., B.L.,
Rajshahi, Bengal.

7. Glimpses of Ancient Indian Influence on Ceylonese Art and Culture.

This paper is based on notes of places of archæological interest jotted during my sojourn in Ceylon.

Ceylon and Lanka.—Mythological references in the *Ramayana*. Tradition recorded in Pali chronicles—the

Mahavamsa and the Dwipavamsa. Legend of Vijaya-simha—expedition from Bengal coast and Kalinga.

Historic age.—Maurya emperor Asoka's inscription mentioning "Tambapani" identity with "Taprobane" of the Greeks—river 'Tamraparni' in the Tinnevely District, South India—Pearl fishery. Asoka's son (?) Mahinda's (Mahendra) mission to Ceylon and allegiance of Devanampiya Tissa of Ceylon to Devanampiya Piyadasi Asoka.

Architecture.—Impulse and impetus—Stupa at Sanchi (Central India)—Dagoba's in Ceylon—cf. Thupa-râma, Ambasthala, Kirivihâr.

Sculpture.—North Indian Mahâyâna influence of Amarâvati school—Indian Brahmanic Pantheon—Asta-bhuja Durga, Gajalakshmi.

Decorative Motifs.—Kirtimukh—Gupta pot and foilage—Dwarfs—Gargoyles and their representations in Indian Art.

Painting.—Sigriya Rock-pocket and Ajantâ school of painting. South Indian influence and Tamil invasion.

Epigraphic Records.—Inscriptions in Brâhmī Asokân character on rocks and potsherds—Sanskrit stanza used in mediæval inscriptions—friendly alliances of Ceylonese king with princes of Karnâta (modern South India) Gauḍa (modern Bengal) Kalinga (modern Orissa).

Mediæval Bengali literature and Sinhala and her commercial intercourse. 'Sainghalika' pearls in Indian literature.

Ethnical affinity of a section of the Ceylonese to Bengalis—need for scientific ethnological investigation.

MANO RANJAN GHOSH, Esq., Patna Museum, Patna.

8. Brahmanical Bronze Images of Kurkihar, Gaya District, Bihar.

Three types of Brahmanical images :—

Vishnu, Siva and Gauri : Balaram. Their detailed descriptions. Balaram image very rare. Date of the images : art of making bronze images. Nalanda and Kurkihar bronze images compared.

DR. MOTI CHANDRA, M.A., Ph.D., Nagari Pracharini
Sabha, Benares City.

9. The Representation of Indian Culture in the Gateways of Sanchi. (Lantern Lecture.)

M. MUKUNDARAJA, Esq.

10. Kathakali: A unique Dramatic Art.

1. Kathakali, a complex art consisting of three fine arts—acting (Abhinaya), dancing (Nritya), and music (Geeta). One of the richest and strangest things Kerala can show the world.

2. The literature of Kathakali. Quality and quantity. Form. Importance of Kathakali in the history of Malayalam literature.

3. Characters in the Kathakali drama. Their make-up and costumes. Significance.

4. The Kathakali theatre. Simplicity of stage, curtain, auditorium, and lighting. Absence of scenic arrangements, and its meaning.

5. Language of gestures and hand-poses. Its origin, development, and elaboration.

Compactness of Kathakali. Its inner harmony of structure.

6. An art essentially of Kerala. The evolved product of the æsthetic instincts of a race strongly individual in culture and tradition. Its future.

L. NARASIMHACHAR, Esq., M.A., Mysore.

11. The Bhagavatha Plays in Mysore.

The 'Yakshagāna' consisting of metre and melody, is a mode of enactment of the Bhagavata plays, of the types of regular dramas, pantomimes and marionettes extant in Mysore as also in several other parts of South India.

Different names obtain for the plays in different localities. The Kathakalis of Malabar are really pantomimes

in the nature of the marionettes obtaining in Mysore, which are of two kinds: the *Chakkaḷada-gombe āṭa* and the *Satrada-gombe āṭa*.

Contrasted with the modern theatre, the simple yakshagāna plays have also merits of their own, particularly in respect of their unsophisticated homely music, and of their being reminiscent of the classical art of Indian dancing.

Apart from the origin of the yakshagāna literature in Kannada, the custom of enacting these different Bhāgavata plays may be very old; though, typologically, these could be arranged in this order: marionettes, pantomimes, and regular dramas—and though no other chronological classification is possible inasmuch as Indian dramatic art itself is a very ancient one.

The technique consists of the erection of just a pulpit for a stage with no arrangements for the auditorium and the green room; of the traditional dress, embellishments and other accoutrements pertaining to the characters; and of the conventional practice of the female characters being enacted by boys.

The chorus is formed behind the screen and the play continues generally throughout the night. The *Kōḍangi* is the buffoon and the *Bhāgavata*, the pilot of the plays. The actors have not merely to dance, but indulge in gesticulations and recitations. Dialogues between them are not direct but the drift of the play is easily followed by the audience.

The theme is generally taken from the Rāmāyaṇa, the Mahābhārata, other legendary tradition and local history, being particularly heroic, often didactic and rarely metaphysical in character. In troublous times, the plays have done much for the preservation of national integrity, and are invaluable for the historians. They record social customs and manners and are important for the ethnologists, too. People devoted to the art of Indian dancing may find them highly instructive in so far as they yet preserve the traditions of the ancient *Bharata-śāstra*.

DR. C. NARAYANA RAO, M.A., L.T., Ph.D., Anantapur.

12. An Identification of the lost Idol of Vitthala in the Vitthala Temple at Hampi.

1. The Viṭṭhala temple at Hampi is generally believed to be incomplete, the installation of idol having been abandoned owing to the advance of the Moslems.

2. This belief is not correct. The idol was installed but subsequently destroyed.

3. The broken idol without the head discovered.

4. The general and special features of an idol of Viṭṭhala.

5. These features identified with those of the present discovered image.

PROFESSOR K. R. PISHAROTI, M.A., Annamalai University.

13. Dohada or The Woman and Tree Motif in Indian Art. (Lantern Lecture.)

The woman-tree arrangement is a pleasing art motif in all centres of Indian art activity, which has persisted through at least 2,000 years; its variations in actual representation have attracted the attention of art critics, who have naturally given various interpretations. Thus, Cunningham treated many of them as *dancing girls*; Smith characterised them as *semi-divine beings*; Vogel thought them to be '*Salabhanjikas*'; while Coomaraswamy classified them as '*Yaksa-Devatas*.'

None of these identifications helps us to understand the activity associated with the figure. From the view point of literature, this art motif in its varied forms appears to be but the expression in lithic material of the old, old poetic convention of making trees blossom by the direct or indirect contact of lovely women or *Dohada*, which was conventionalised, even as early as the days of Kalidasa.

From the point of view of both time and provenance, the *dohada* motif in literature ran parallel to the *woman and tree arrangement in sculpture*. And the interpretation of the one in terms of the other offers adequate explanation for the variations of the motif as observed in plastic art and for the varied activities represented therein. In this

art motif common to poetry and sculpture, we have a simple process of humanising flora, not merely endowing them with life, but making them sentient to pain and pleasure.

14. Sikharas.

Mahamahopadhyaya Arthasastravisarada DR. R. SHAMA-SASTRY, B.A., Ph. D. (HON.), Mysore.

15. Parvarasi or Full-and-New Moon Formula of the Vedangjyautisha.

1. Dr. Thibaut's Parva-rāśi formula in terms of the Nakshatras.
2. The obscure verses of the Jyautisha.
3. The analogy of the Jaina astronomical works to the Jyautisha.
4. The 13th verse is an expression of the Parva-rāśi formula.
5. Three ways of arriving at the formula, as pointed out by Malayagiri in his commentary on the Jyotishkaraṇḍa.
6. Corroboration of the meaning of the 13th verse by the 15th verse.
7. Table of the 124 parvas of the five year cycle.

P. S. SUNDARAM AYYAR, ESQ., B.A., L.T., Tanjore.

16. The Melakarta—an Enquiry.

History—The so-called *apurva* rāgas in which many of the songs of Thyāgarāja are composed, are included in the 72 melas and *janya* ragas. Tyāgayya was a contemporary of Shivaji and died during his reign. He has composed in more than a dozen new Melakarta ragas and several *janya* ragas displaying his originality. Lavani Venkata Row composed the Melaragamalika in

honour of Sakharam Sahib who appointed Maha Vaithianatha Iyer to set these compositions to appropriate strains which, latterly, were transformed into the Sanskrit Ragamalika in the 72 melas.

Of late it has been contended by some southern and generally all northern musicians that this number should be reduced to half inasmuch as there is a double-naming of the same half-note in the system. But the Kanakangi nomenclature is peculiar to the south as against that of Kanakāmbari of the north, though it might be inferred that the former is borrowed by Venkatamukhi from the latter. It is, however, no sin to use two names for the same half-note.

XI. LINGUISTICS.

DR. V. S. SUKTHANKAR, M.A., Ph.D. (*President*).

DR. A. C. WOOLNER, M.A., D.Litt., C.I.E.

DR. A. VENKATASUBBIAH, M.A., Ph.D.

DR. A. N. NARASIMHIA, M.A., L.T., Ph.D.,
(*Secretary*).

DR. T. ANKLESARIA, Bombay.

1. Iranian words, introduced into Arabic and Arabic words taken in Sanskrit.

DR. BABURAM SAKSENA, M.A., D.Litt., Reader in
Sanskrit, University of Allahabad.

2. Some Interesting Vocables from Modern IA dialects.

Fourteen words are offered as specimens from the lists of Awadhī and Mālvī vocables gathered by the author. For instance the Aw. *kōrā* 'lap' preserves Skt. *krōḍa* in exactly the original sense. Nowhere else in IA, the word appears to have been retained in this sense. The Mālvī *āl* 'pumpkin' derived from Skt. *alābu*, gives an important example of the difference in the play of accent of the Pkt. originals of *āl* and its Hindustānī correspondent *laukī*.

The need of collecting the vocables of the spoken dialects as different from the literary ones is emphasised and a strong admixture of the vocables of substratum languages is suspected.

S. P. CHATURVEDI, ESQ., M.A., Vyākaraṇācharya,
Kāvya-tīrtha, Lecturer in Sanskrit, Morris
College, Nagpur, C. P.

3. History of an Important Historical Word in the Paninian School of Grammar.

I. Introduction :—

Grammatical rules and their examples sometimes yield interesting items of historical information.

An illustration of Paṇini sūtra II—4-9.

- II. *Dēvānām priyaḥ* a glorious epithet of Aśoka, is made a synonym for *mūrkhā* by later Brahmanical writers.
- III. Discussion of the sūtra (vi-3-21) and the vārtika on it by Kātyāyana. Their propriety. Views of Patañjali, Vāmana, Jayāditya and Hēmacandra.
- IV. Rāmachandra and Bhaṭṭojidīkṣhit introduce an innovation by adding the word *mūrkhā* to the vārtika.
- V. Far-fetched explanations, offered by later commentators—Kaiyaṭa, Vāsudēva, etc., are unconvincing.
- VI. Self-contradiction involved in the addition by Rāmacandra and Bhaṭṭojidīkṣhita exposed.

M. B. EMENEAU, ESQ., Yale University.

4. The Voice-system of Malayalam.

Malayālam has three voices, viz., intransitive, transitive and mediative, all of which are found for any verb except those which have no intransitive. These latter have the transitive and the mediative. No statement is possible of one-to-one relations between these functions and the formal sets used for expression of voice. The paper sets forth the formal sets and demonstrates the manner in which form and function are related.

DR. A. N. NARASIMHIA, M.A., L.T., Ph.D., University
Librarian, Mysore.

5. History of “R (𑌶)” in Kanarese.

[Based on the evidence available in the inscriptions in Kannada (Kanarese) published so far.]

R (𑌶) begins to change to r (𑌷) from the 12th century A.D. onwards, the change being gradual and more noticeable in prose than in verse—inscriptions. About the end of the 13th and the beginning of the 14th century, the replacement of R (𑌶) by r (𑌷) is more noticeable. In the 17th century, both kinds of R and r are found in the same inscription. About the end of the 18th century R (𑌶) finally disappears in Kannada Inscriptions.

A classified list of words with R (𑌶) and r (𑌷) arranged according to centuries, showing the evolution of R to r is given in the appendix.

These conclusions are compared with the descriptive accounts given in the several published Kanarese Grammars and literary works.

The conclusions derived from the inscriptional evidence do not differ from those of the Grammarians and from the usages of Prāktanācāryas.

DR. C. NARAYANA RAO, M.A., L.T., Ph.D., Anantapur.

6. A Comparative Table of Roots in the Dravidian languages, Sanskrit, the Prakrits and the Modern Aryan Languages of India.

(1) Philological investigations in India are being carried on piecemeal with respect to each language. A comprehensive study of all the languages necessary to arrive at a correct perspective.

(2) Earlier attempts in the field. Hærnle and Beames for the Gaudian languages; Caldwell, Pope, Gundert and so on for the Dravidian languages. Later investigations by native scholars like S. K. Chatterjee, Taraporewala, Gune, etc., for the Aryan languages and G. V. Ramamurti, K. Swaminatha Iyer, L. V. Ramaswamy Aiyar and so on for the South Indian languages.

(3) So far no attempt has been made to bring the Dravidian and the North Indian vernaculars side by side and make an elaborate comparison. Such investigations as have been made are only superficial and chance comparisons. A systematic survey necessary.

(4) Every language contains some so-called roots. The root material in each language formed in different ways and according to different systems. Such systems of arriving at roots in different Indian languages, examined.

(5) A comparative study of this root-material in the different modern Indian languages, each with its own history in its linguistic sphere, may lead to far-reaching conclusions.

(6) A comparative table of roots in the Dravidian languages, Samskr̥it, the Prākṛits and some of the Modern Aryan languages.

VIDWAN H. N. RAGHAVENDRACHAR, M.A., Maharaja's College, Mysore.

7. The Significance of the Meaning of Pañcamī.

1. The importance of the problem of the significance of the meaning of *pañcamī*.

2. Misconception with regard to the meaning of *pañcamī* is caused by the word *prakṛti* in the aphorism *janikartuḥ prakṛitih*.

3. The correct interpretation of the aphorism *janikartuḥ prakṛitih*.

4. The distinction between *upādāna* and *apādāna*.

5. In the light of this distinction the justification of the usages such as *Gōmayādvṛścikaḥ*.

6. The limit of the justification of the use of *pañcamī* in the sense of *upādāna*.

7. The conclusion that *pañcamī* signifies *apādāna*.

8. Both grammarians and philosophers support this conclusion.

DR. SIDDHESWAR VARMA.

8. Some New Sanskrit verbs in Kṣīraswami's Commentary on the Amarakosa.

Kṣīrasvāmī, in his commentary on the Amarakośa mentions a number of Sanskrit verbs which are neither available in Pāṇini's Dhatupāṭha, nor in Sanskrit literature, *e.g.*, ad—āścaryē ; U—Śabdē ; Kru-gtau ; chō—Sthāpanē ; Vivṛ—kṣēpe ; Vyañ—Udyamē ; halla—ghūrṇanē.

Only a few of these verbs could be identified in the corresponding words in the modern Indian dialects, but the greater portion thereof requires further exploration either in the domain of Sanskrit literature or Indian dialectical phenomena.

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T. N. SRIKANTAIYA, ESQ., M.A., Maharaja's College,
Mysore.

9. The Mutation of I, U, E and O in Kannada.

1. *Preliminary.*—The nature of Assimilation. 'The Harmonic sequence of vowels': How far does it occur in Kannada. Not found in inflexion. Some instances of the assimilation of $i > u$ and $u > i$ in derivation in the later stages of the language.

2. *i, u > e, o*. The mutation of the close vowels *i* and *u* to *e* and *o* under the influence of a following open vowel. Its occurrence in many Dravidian languages. The remarks of Dr. Caldwell and Mr. K. V. Subbiah. Criticism of Mr. Subbiah's observations. Phonetic explanation of the mutation. A detailed survey, with examples, of the conditions of its occurrence in Kannada. This mutation was an accomplished fact by the time of the earliest extant records in Kannada (c. 600 A. C.). Some exceptions. The explanation of some morphological problems in old Kannada: *e.g.* the variations of the root-vowel in *ir* and *eradu*, *uḷ* and *oḷagu*, etc.

3. *e, o > i, u*. The mutation of *e* and *o* into the corresponding close vowels under the influence of a following close vowel. This mutation mainly confined to Kannada among the Dravidian languages. The position in Tuḷu and Kurukh.

The conditions of the operation of this phonetic principle, with examples. Its application similar to that

of the *i, u > e, o* mutation. The period when it occurred in Kannada: the Primitive old Kannada stage which is truly a transitional period. Examples and exceptions.

The light thrown by this mutation on the variation of the root-vowel in (a) the free and combined forms of adjectives, *e.g.*, *piridu-per maram*, *bilidu bel-pu*, (b) in the conjugational forms of some verbal roots, *e.g.*, *kidud-kettar*, *isu-eccam*, (c) in some 'upapada' compounds, *e.g.*, *kol-araguli*, *kol-lañcam-guli*, etc.

4. *Concluding Remarks.*—A brief indication of the position in Middle and Modern Kannada. The question of the *tadbhavas*.

VIDWAN G. J. SOMAYAJI, M.A., L.T., Lecturer in Telugu, Sanskrit and Linguistics, Andhra University.

10. The Histotic Accent Shift in 'Telugu'.

The paper deals with the topic of accent in Dravidian languages in general and specially in Telugu. The matter is arranged under the following heads.

1. The nature of accent.
2. Accent as a cause of change in language.
3. Accent in Dravidian languages—Opinions of scholars on the topic.
4. The seat of accent—the shift—consequent changes in various forms—explanation of a number of anomalous forms in Telugu—their analogues in Kanarese and Tamil.

PANDIT H. SRINIVASACHAR.

II. Sabdas in Mahabhashya.

चतुष्टयी शब्दानां प्रवृत्तिरिति महाभाष्ये प्रपञ्चितं शब्दाश्च जातिगुण-क्रियाद्रव्योपाधिभिश्चतुर्धाभिन्नाः तदर्थश्च तादृशः एतेषां संबन्धोपि अभिधा-लक्षणाव्यंजना रूपेण त्रिप्रकारः. केषांचिन्मते तात्पर्यवृत्तिरपि स्वीकृता ॥

सूक्ष्मेक्षिकया विचार्यमाणे सार्थः शब्दः ततोप्यधिकोपाधिमान् इति-निर्णेतुं शक्यः शब्दार्थयोः संबन्धोपि तथा. अयमंशः किञ्चित्प्रतन्यते ॥

PROFESSOR SUNITI KUMAR CHATTERJI, M.A., D. LITT.,
CALCUTTA University.

12. Indo-Aryan and Austric—Some further Cases of Affinity.

Dravidian and Austric words in Old, Middle and New Indo-Aryan—the work of Jean Przyluski, Jules Bloch and Sylvain Lèvi—Some new instances of Indo-Aryan words with a possible Austric origin—the name of Aśōkā's Queen, *Kaluvāki*, the mother of Tēvala.

PROFESSOR A. N. UPADHYE, Rajaram College, Kolhapur.

13. Orthographical Explanation of Certain Prakrit Forms.

Many of the features of Prākṛit dialects can be traced back to Vedic Sanskrit, though, in their later phases, the Prākṛits are very much influenced by Classical Sanskrit. Prākṛit grammarians, when they found that certain words did not conform to general rules, had to devote special sūtras for the explanation of individual words. In the beginning, language was merely a vocal affair, but with the advance of civilization, script came to be an inseparable conveyance of language. Ambiguity of script-symbols, like ambiguity of pronunciation leading to dialectal differences, has led to many confused forms in Prākṛits which are discussed in this paper.

That *punnāga* and *bhāginī* should be changed to *puṇṇāma* and *bhaminī* has no phonetic justification: it is a case of confusion between *g* and *m* which are written almost alike in Devanāgarī. Similarly *candrikā* can be corrupted as *candigā* which came to be misread as *candimā*, and this form has been quite current now. Other cases where *g* and *m* have been confused are also noted.

Hēmacandra's proposal of *numanna* for *niṣanna* cannot be phonetically explained. The change must have been *nusanna*. And *s* and *m* being similarly written in Dēvanāgarī, it came to be read as *numanna* being contaminated with other forms that are listed in the paper. Similarly the form *bhasalo* is only a misreading of *bhamalo* from *bhramarah*.

In the Dēvanāgarī script of the Jaina Mss. *ddh*, *bbh* and *jjh* are written alike. And this explains many of the alternative and obscure forms (some of which are given in the paper) suggested by Hēmacandra.

p and *y* being written alike, the Paisācī word *hitapaka*, which baffles all phonetic explanations, is in fact *hitayaka* misread as *hitapaka*.

cch and *tth* are written so alike in Devanāgarī of the Jaina Mss., which have been all along the repositories of the greatest amount of Prākṛit literature, that many editors have blundered in distinguishing these two letters. The confusion between *cch* and *tth* explains many alternative forms given by Hēmacandra (some of which are noted in the paper). The root *acch*, on which much has been written by modern Prākṛitists, is indeed *atth* which is analogically legitimate form from the root *as*. This proposal is substantiated by forms like *āhe* and *hai* etc., in modern vernaculars which can be the descendants of *atthai* but not of *acchai*. The detailed illustrations are given in the paper. A couple of such confused cases occasioned by Moḍī *j* and *n*, which are quite similar in appearance, are noted in a foot note.

XII. (a) KANNADA AND OTHER DRAVIDIAN LANGUAGES.

Rao Bahadur R. NARASIMHACHAR, M.A., M.R.A.S.
(President).

DR. C. NARAYANA RAO, M.A., L.T., Ph.D.

T. S. VENKANNIAH, Esq., M.A.

D. L. NARASIMHACHAR, Esq., M.A. (Secretary).

C. N. ANANTA RAMAIIYA SASTRI, M.A., Retired
Lecturer of Studies in Dravidian Languages,
His Highness the Maharaja's College of Arts,
Trivandrum.

1. ಲೋಕೋಪಕಾರ.

N. ANANTARANGACHAR, Esq., M.A., B.T., Mysore.

2. ಸಂಗ್ರಹ.

ಇದು ಲೋಕವ್ಯವಹಾರಕ್ಕೆ ಪ್ರತಿನಿತ್ಯವೂ ಅತ್ಯಾವಶ್ಯಕವಾಗಿ ಬೇಕಾಗುವ ಶಾಸ್ತ್ರ ವಿಷಯಗಳನ್ನು ತಿಳಿಸುವ ಪದ್ಯ ಗ್ರಂಥ. ಇದನ್ನು ರಚಿಸಿದವನು ಚಾಪುಂಡರಾಯನೆಂಬವನು. ಇವನು ಬ್ರಾಹ್ಮಣ. ಮುದುಗಲ್ಲೆಂಬುದು ಇವನ ವಾಸಸ್ಥಳ. ಇವನ ಕಾಲ ಕ್ರಿ. ಶ. ೧೦೨೫. ಗೋವಾಕದಂಬರ ರಾಜನಾದ, ಒಂದನೆಯ ಜಯಕೇಶಿಯು ಈತನ ಪೋಷಕನಿರಬಹುದು. ಕವಿಚರಿತೆಯ ಒಂದನೆಯ ಭಾಗದಲ್ಲಿ ಜಯಬಂಧುನಂದನರಚಿತ ವೆಂದು ಹೇಳಿರುವ ಸೂಪ ಶಾಸ್ತ್ರವು ಇವನ ಗ್ರಂಥವಾದ ಲೋಕೋಪಕಾರದ ಒಂದು ಭಾಗ ಮಾತ್ರ. ಪ್ರತ್ಯೇಕ ಗ್ರಂಥವಲ್ಲ. ಇವನಿಗಿರುವ ಬಿರುದುಗಳನ್ನು ನೋಡಿದರೆ ಇವನು ಉದ್ಧಾಮ ಕವಿಯಾಗಿದ್ದಿರಬಹುದೆಂದು ತೋರುತ್ತದೆ.

ಈ ಗ್ರಂಥದಲ್ಲಿ ಹೇಳಿರುವ ವಾಸ್ತವವಿಚಾರ, ಉದಕಾರ್ಗಳ, ವೃಕ್ಷಾಯುರ್ವೇದ, ಸುಗಂಧವಾದ, ಸೂಪಶಾಸ್ತ್ರ ಮತ್ತು ವೈದ್ಯ ಪ್ರಕರಣಗಳು ಬಹು ಆಕರ್ಷಕವಾಗಿಯೂ ಪ್ರಯೋಗಾರ್ಹವಾಗಿಯೂ ಇವೆ. ಕನ್ನಡ ಭಾಷೆಯಲ್ಲಿರುವ ಶಾಸ್ತ್ರಗ್ರಂಥಗಳಲ್ಲಿಲ್ಲಾ (ನೃಪತುಂಗ ಮತ್ತು ಒಂದನೆಯ ನಾಗವರ್ಮ ಇವರುಗಳ ಗ್ರಂಥಗಳನ್ನು ಬಿಟ್ಟರೆ) ಇದೇ ಪ್ರಾಚೀನ ಗ್ರಂಥವಾಗಿರುವುದರಿಂದ ಇದು ಅವಶ್ಯಕವಾಗಿಯೂ ಪ್ರಚಾರ ಪಡಿಸುವುದಕ್ಕೆ ಅರ್ಹವಾದುದಾಗಿದೆ.

R. CHAKRAVARTI, Pandit, Archæological Office, Mysore.

3. ವಿಷ್ಣುವರ್ಧನನ ಪಟ್ಟಮಹಿಷಿ ಶಾನ್ತಲೆ.

ಇವಳು ಶಿವಮೊಗ್ಗಾ ದಿಕ್ಪ್ರಾಂತದ ಶಿಕಾರಿಪುರ ತಾಲ್ಲೂಕಿನಲ್ಲಿರುವ ಬೆಳ್ಳಾಮಿ ಅಥವಾ ಬಲಪುರದಲ್ಲಿ ಸುಮಾರು ಕ್ರಿ. ಶ. 1100ರಲ್ಲಿ ಹುಟ್ಟಿದಳು. ಇವಳ ತಂದೆ ಪೆರ್ಗಡೆಮಾರ ಸಿಂಗಯ್ಯ, ತಾಯಿ ಮಾಚಿಕಬ್ಬೆ. ವಿದ್ಯಾವತಿಯೂ, ಕಲಾವತಿಯೂ, ಸುಶೀಲಳೂ, ಧರ್ಮ ಪರಾಯಣೆಯೂ ಆದ ಇವಳು 1115ರಲ್ಲಿ ವಿಷ್ಣುವರ್ಧನನನ್ನು ವರಿಸಿದಳು. ಇವಳು ಸಂಗೀತದಲ್ಲಿಯೂ ನರ್ತನದಲ್ಲಿಯೂ ಪ್ರವೀಣಿಯಾಗಿದ್ದಳು. ಶ್ರವಣಬೆಳ್ಳೂಳದಲ್ಲಿ ಗಂಧ ವಾರಣ ಬಸ್ತಿಯನ್ನು 1123ರಲ್ಲಿ ಕಟ್ಟಿಸಿ ಶಾಂತಿಜನನನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದಳು. ಇದೇ ಕಾಲದಲ್ಲಿ ಹಾಸನದ ಸಮೀಪದಲ್ಲಿರುವ ಶಾಂತಿಗ್ರಾಮವನ್ನು ತನ್ನ ಪತಿಯಿಂದ ತಾನು ತೆಗೆದು ಕೊಂಡು 220 ಜನ ಬ್ರಾಹ್ಮಣರಿಗೆ ವೃತ್ತಿಯನ್ನು ಕೊಟ್ಟಳು. 1117ರಲ್ಲಿ ಬೇಲೂರಿನಲ್ಲಿರುವ ವಿಜಯನಾರಾಯಣ ದೇವಸ್ಥಾನವನ್ನು ಕಟ್ಟಿಸಿ ದೇವರನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದಳು. ಅಲ್ಲದೆ ಈಶಪುರದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನವನ್ನು ಕಟ್ಟಿಸಿದಳು. ಇವಳು ಚತುಸ್ಸಮಯ ಸಮುದ್ರ ರಣಿಯಾಗಿದ್ದರೂ ಶೈವಳು. ತನಗೆ ಮಕ್ಕಳಾಗದೆ ಇದ್ದು ದರಿಂದಲೋ ಅಥವಾ ಇನ್ನಾವ ಕಾರಣದಿಂದಲೋ ಕೊನೆಗೆ ವಿರಕ್ತಳಾದ ಹಾಗೆ ಕಾಣುವುದು. ಇವಳು ಸುಮಾರು ತನ್ನ 30ನೆಯ ವರ್ಷದಲ್ಲಿ ಶಿವಗಂಗೆಯಲ್ಲಿ ಕ್ರಿ. ಶ. 1131ರಲ್ಲಿ ಅಲ್ಪಾಯಸ್ಸಿನಲ್ಲಿ ಸತ್ತು ಹೋಗುವಳು. ನಮ್ಮ ಕನ್ನಡ ನಾಡಿನಲ್ಲಿ ರಾಜಮಹಿಷಿಯರಾಗಿದ್ದವರಲ್ಲಿ ಇವಳಷ್ಟು ವಿದ್ಯಾವತಿಯೂ, ಕಲಾವತಿಯೂ, ಗುಣಾಢ್ಯಳೂ ಆಗಿದ್ದ ಮತ್ತಾರೂ ದೊರೆಯುವುದಿಲ್ಲ.

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4. A Study of the language of Pampa and his Times.

(1) Early Kannada grammars were written long after the early literary works in Kannada. The writers of early grammar have not taken all the linguistic facts of early works into consideration when framing rules. Later grammars also defective in this respect.

(2) It is necessary for the construction of the history of any language to analyse, arrange and group linguistic facts systematically for each century or part of a century.

(3) Such peculiarities of the time of Pampa in language and grammar as have escaped the attention of grammarians mentioned and examples given from the several works:—(i) Pampās Bhārata and Ādipurāṇa, (ii) Ponnaś Sānti Purāṇa, (iii) Rannaś Ajita Purāṇa and Gadā Yuddha.

(4) The above linguistic peculiarities checked in the light of the language of contemporary inscriptions.

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5. The Modern Telugu Movement: Its Origin and Progress.

1. The progress of Telugu literature. Early literature mainly poetical with prose intermingled in the manner of the Samskrit *Champu Kāvya*s.

2. Revolt against the form of the *Champu Kāvya*s. Native metrical forms like the *dvipada* come into prominence but only for a short time. There is reversion to the old form from the 15th century onwards.

3. The paucity of prose literature. Evidence of prose literature before the 18th century only from the inscriptions.

4. Revival of prose literature in the 18th and 19th centuries. Its extent and scope. Chief characteristics of the same.

5. The advent of British rule; the progress of democracy; present day literature is trying to become as life itself. The study of vernaculars in schools and colleges has given rise to a sort of literary jargon propagated by half-educated Telugu Pandits. The literary jargon is an artificial creation and has to be acquired through vast study which requires several years and even then is not thoroughly understood. No advocate of literary Telugu is free from faults of grammar and idiom in his writing. This has been convincingly demonstrated.

6. The necessity for using the language of life to make knowledge reach the masses. Democracy is spreading apace but knowledge has not reached them. There is therefore urgent need for adopting the spoken language as a means of expression.

7. Objections against the use of the spoken language stated and criticised.

8. The Modern Telugu Movement has come to stay. It is progressing by rapid strides. There is not a journal which does not advocate its cause. The recent climb-down of J. Ramayya Pantulu, the chief antagonist of their Modern Telugu movement. Works in Modern Telugu. The Modern Telugu movement in various departments of literature.

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6. The Dravidian Verb.

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7. Basavesvara.

1. Inscriptional evidence as to Basvēśvara, only a century after his death.
2. Discrepancies in Vīraśaiva and Jaina traditions.
3. Bijjala, the Kālachūrya is a Śaiva and not a fanatic; he abdicated but was not murdered as alleged by tradition.
4. Basava witnessed the destruction of Chālukya (but not. Kālachūrya) Kingdom, according to his *Vachanas* and the *Basavapurāṇam*.
5. The Ragale of Harīśvara and the tradition about Maḍuvayya give prominence to Maṅgaḷavāḍa, not Kalyāṇa.
6. Hence Basava's activities confined to the west-coast region—Maṅgaḷavāḍa and Uḷave under the rule of Sinda Bijjaṇa, whose feudatory Baladēva is probably the father-in-law of Basava.

Hence Basavēśvara cannot be the contemporary of the Kālachūrya Emperor Bijjala but of the subordinates of Rāyamurāri Sōvidēva—Sinda Bijjaṇa and Mālaya Bijjanāyāka of Maṅgaḷavāḍa in Tarikāḍunāḍu.

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8. ಕನ್ನಡದ ಭಾಷೆ.

ಭಾಷೆಯು ಅರ್ಥದ ಮೂಲಕ ಭಾವವನ್ನು ವಿವರಿಸುವ ಪದಗಳ ಗುಂಪು. ಪ್ರಕೃತಿ ಪ್ರತ್ಯಯಗಳ ಸಮುದಾಯವು ಪದವು. ಪ್ರಕೃತಿಯಾಗಲಿ ಪ್ರತ್ಯಯವಾಗಲಿ ಕ್ಲಪ್ತ ಕ್ರಮದಲ್ಲಿ ಸೇರಿದ ವರ್ಣಸಮುದಾಯರೂಪ. ಈ ಕ್ರಮದ ವರ್ಣಸಮುದಾಯವೇ ಅವರ್ಗ ಅನುಪೂರ್ವ.

ಈ ಭಾಷೆಯು ಆಧುನಿಕ ಭಾಷಾ ಶಾಸ್ತ್ರಜ್ಞರ ದೃಷ್ಟಿಯಿಂದ ಅನಿತ್ಯ, ಶಬ್ದ ಪದ್ಯಲ ವಾದಿಗಳಾದ ಜೈನರೂ ಇದು ಅನಿತ್ಯವೆನ್ನುತ್ತಾರೆ. ಆಕಾಶ ವಿಶೇಷ ಗುಣವಾದಿಗಳಾದ ಸೈಯಾಣಿಕರು ಇದು ಅನಿತ್ಯವೆನ್ನುತ್ತಾರೆ. ಇದು ಜನ್ಯವೆನ್ನುವ ಪಕ್ಷದಲ್ಲಿ ಇದಕ್ಕೆ

ಕಾಲನಿರ್ಣಯಾದಿಗಳು ಸಂಗತ. ಇದು ನಿತ್ಯವೆನ್ನುವ ಪಕ್ಷವೂ ಇರುತ್ತದೆ. ಪೂರ್ವಮೀ ಮಾಂಸ ಉತ್ತರಮೀಮಾಂಸ ವೈಯಾಕರಣ ಪಾತಂಜರಾದಿ ಮತಗಳು ಈ ವರ್ಗಕ್ಕೆ ಸೇರುತ್ತವೆ. ಪದಸ್ತೋತ್ರ ವಾಕ್ಯಸ್ತೋತ್ರ ಅಖಂಡಸ್ತೋತ್ರವಾದಿಗಳನ್ನು ಇವರು ಹೇಳುತ್ತಾರೆ. ಈ ಪಕ್ಷದಲ್ಲಿ ಕಾಲನಿರ್ಣಯವು ಅನಾಧ್ಯ.

ದ್ರಾವಿಡವರ್ಗವು ಸಂಸ್ಕೃತ ಜನ್ಯವಲ್ಲವೆಂಬುದು ಅಧುನಿಕ ಭಾಷಾ ಶಾಸ್ತ್ರದ ಶೋಧನೆ. ಇದು ಸಂಸ್ಕೃತ ಜನ್ಯವೆಂಬ ಪಕ್ಷವೂ ಇರುತ್ತದೆ. ಭಾಷಾವರ್ಗೀಕರಣಕ್ಕೆ ಸಾಧಕಗಳು ಭಿನ್ನಭಾಷೆಯೆಂಬುದಕ್ಕೆ ಹೇತುಗಳಿಲ್ಲವಾದುದರಿಂದ ಇದು ಸಂಸ್ಕೃತ ಜನ್ಯವೆಂಬ ಪಕ್ಷವೂ ಉಂಟು. ಇದು ಜನ್ಯವೆಂದರೆ ವ್ಯಾಕರಣ ಶಾಸ್ತ್ರವುಹೇಳುವಂತೆ ರೂಪಾಂತರವನ್ನು ಹೊಂದುವುದೆಂದರ್ಥ. ಈ ಕಾಲವಾವುದೆಂದು ನಿರ್ಣಯಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ. ಇದರ ಪ್ರಥಮ ದ್ವಿತೀಯಾವಸ್ಥೆಗಳು ಕಾಣುತ್ತವೆ. ಚರಮಾವಸ್ಥೆಗೆ ಯಾವ ಭಾಷೆಯೂ ಈ ವರ್ಗಕ್ಕೆ ಸೇರಿದುದು ಬಂದಿಲ್ಲ. ಸಂಸ್ಕೃತವು ಹೀಗಲ್ಲ. ಎರಡು ಮೂರನೆಯ ಅವಸ್ಥೆಗಳಲ್ಲಿ ವ್ಯಾಕರಣದ ಸಹಾಯವು ಅತ್ಯಾವಶ್ಯಕ.

[PANDIT T. SRINIVASA RANGACHARYA.

9. ಕನ್ನಡವು ಸಂಸ್ಕೃತ ಜನ್ಯ.

- (೧) ವಾಲ್ಮೀಕಿ ಪಾಣಿನಿ ಪ್ರಭೃತಿ ಸಾಂಸ್ಕೃತಾರ್ಯ ವೃದ್ಧ ಮತವಿವರಣೆ.
- (೨) ನಾಗವರ್ಮ ಕೇಶಿರಾಜಾದಿ ಕಾರ್ಣಾಟ ಕಾರ್ಯವೃದ್ಧ ಮತವಿವರಣೆ.
- (೩) ವಿಜೇಶೀಯ ಮಹಾಶಯಾಭಿಪ್ರಾಯ ಸೂಚನೆ.
- (೪) ಅಧುನಿಕ ವಿಪ್ರತಿಪತ್ತಿ.
- (೫) ಮ|| ಅರ್. ರಘುನಾಥರಾಯರ ವ್ಯಾಕರಣೋಪನ್ಯಾಸ ಮಂಜರಿಯ ವಿಮರ್ಶೆ.
- (೬) ಸಂಸ್ಕೃತ ಶಬ್ದವ್ಯುತ್ಪತ್ತಿ ಪ್ರದರ್ಶನ.
- (೭) ಕನ್ನಡ ಶಬ್ದಗಳ ವ್ಯುತ್ಪತ್ತಿ ಪ್ರದರ್ಶನ ಮತ್ತು ಇವುಗಳ ಸಾಮ್ಯ ವೈಷಮ್ಯ.
- (೮) ಕನ್ನಡವು ಸಂಸ್ಕೃತ ಜನ್ಯವೆಂಬ ನಿರ್ಣಯ.
- (೯) ಈ ನಿರ್ಣಯದಿಂದಾಗುವ ಐಕಮತ್ಯಾದಿ ಮಹಾಫಲ.
- (೧೦) ನಿಗಮನ.

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10. ಕರ್ಣಾಟಕ ಶಬ್ದಾನುಶಾಸನ ಕರ್ತೃಾದಿ ವಿಚಾರ.

ಕನ್ನಡಕ್ಕಾಗಿ ಇರುವ ಅನೇಕ ವ್ಯಾಕರಣಗಳಲ್ಲಿ ಕರ್ಣಾಟಕ ಶಬ್ದಾನು ಶಾಸನವೆಂಬ ಸೂತ್ರಮಾಲೆಯು ರೋಕೋತ್ತರವಾಗಿರುವುದು. ಈ ಸೂತ್ರಗಳನ್ನು ಸೂತ್ರಿಸಿದವನು ವೃತ್ತಿವ್ಯಾಖ್ಯಾಕಾರನಾದ ಭಟ್ಟಾಕಳಂಕ ದೇವನಿಗಿಂತ ಪರಮ ಪ್ರಾಚೀನನು. ಈ ಸೂತ್ರಕಾರನು ಸೂತ್ರವನ್ನು ಬರೆದಿರುವುದು ಮಾತ್ರವಲ್ಲದೆ ಅಲ್ಲಲ್ಲಿ ಒಂದೊಂದು ಲಕ್ಷ್ಯವನ್ನೂ ಸಣ್ಣ ಸಣ್ಣ ಟಿಪ್ಪಣಿಯನ್ನು ಬರೆದಿರುವನು. ಈ ವಿಷಯವು ಈ ಶಬ್ದಾನು ಶಾಸನದ ವೃತ್ತಾದಿಗಳಲ್ಲಿ ಕಾಣಬರುವುದು. ವೃತ್ತಿ ವ್ಯಾಖ್ಯಾಕಾರನಾದ ಭಟ್ಟಾಕಳಂಕ ದೇವನಿಗಿಂತ ಹಿಂದೆಯೇ ಮತ್ತೊಬ್ಬನು ಸೂತ್ರ ಸೂತ್ರಮಾಲೆಗಳನ್ನು ವಿರೂಪಪಡಿಸಿರುವುದಲ್ಲದೆ ಸಣ್ಣ ವೃತ್ತಿಯನ್ನು ಬರೆದಿರುವನೆಂದು ಊಹಿಸುವುದಕ್ಕೂ ಅವಕಾಶವಿರುವುದು. ಸೂತ್ರಕಾರನ ಆಶಯವನ್ನು ಕಂಡು ಹಿಡಿಯದೆಯೇ ಈ ವಿರೂಪೀಕೃತವಾದ ಸೂತ್ರಮಾಲೆಗೆ ವೃತ್ತಿ

ವ್ಯಾಖ್ಯಾನಗಳನ್ನು ಬರೆದು ಭಟ್ಟಾಕಳಂಕದೇವನು ತಾನೇ ಸೂತ್ರಕಾರನೆಂಬುದಾಗಿ ಹೇಳಿ ಕೊಂಡು ಸೂತ್ರಸಾಧನೀಯ ಸಾಧುರೂಪಗಳನ್ನು ನಿಷ್ಪಾದಿಸದೆಯೇ ಅಸಾಧುರೂಪಗಳನ್ನು ಕಲ್ಪಿಸಿರುವನು. ಆದರೆ ಸೂತ್ರಕಾರನ ಆಶಯವನ್ನು ಕಂಡು ಹಿಡಿದಲ್ಲಿ ಸಾಧು ರೂಪಗಳ ಅನಿಷ್ಟತ್ತಿಗೂ ಅಸಾಧುರೂಪಗಳ ಕಲ್ಪನೆಗೂ ಅವಕಾಶವು ಉಂಟಾಗಲಾರದು. ಈ ಸೂತ್ರಕಾರನು ಮಾತ್ರಾರಾಘವ, ಪದರಾರಾಘವ, ಸೂತ್ರಾರಾಘವಗಳ ಮೇಲೆಯೂ ಸ್ವಲ್ಪಕ್ಷಗಳ ಮೇಲೆಯೂ ಪರಮಾವಧಾನವನ್ನಿಟ್ಟುಕೊಂಡು ಸೂತ್ರಗಳನ್ನು ಸೂತ್ರಿಸಿರುವನು. ಸೂತ್ರಕಾರನ ಈ ರಾಘವ ಲಕ್ಷ್ಯಗಳ ಮೇಲಿನ ಪರಮಾವಧಾನ ಶೀಲತೆಯು ಭಟ್ಟಾಕಳಂಕದೇವನಿಗೆ ಏನೇನೂ ತಿಳಿದಿರುವದಿಲ್ಲ. ಪ್ರಕೃತದಲ್ಲಿ ಈ ಭಟ್ಟಾಕಳಂಕದೇವನು ಸೂತ್ರಕಾರನಲ್ಲ. ಮಾತ್ರಾರಾಘವಾದಿಗಳ ವಿಷಯ.

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11. ಕೇಶಿರಾಜನ ಶಬ್ದಮಣಿದರ್ಪಣದ ವಿಮರ್ಶೆ.

1. ಶಬ್ದಮಣಿದರ್ಪಣಕ್ಕೆ ಆಧಾರ (ಮೂಲ) ಶಬ್ದಸ್ಮೃತಿ, ಭಾಷಾಭೂಷಣ, ಐಂದ್ರ ವ್ಯಾಕರಣ.
2. ಶೈಲಿ—ಅತಿಪ್ರೌಢವಾಗಿಲ್ಲ. ಲಲಿತವಾಗಿದೆ. ಇತ್ಯಾದಿ.
3. ಭಾಷೆ—ಕೆಲವೆಡೆಗಳಲ್ಲಿ ಶುದ್ಧವಾಗಿಲ್ಲ. ವಾಚ್ಯ ವಾಚಕಗಳಿಗೆ ಭೇದವಿಲ್ಲದೇ ಇದೆ.
4. ಮೋಷಗಳು—ಕೆಲವು ಸೂತ್ರಗಳು ಅನವಶ್ಯವಾಗಿವೆ. ಕೆಲವಕ್ಕೆ ಅತಿವ್ಯಾಪ್ತಿ ಅವ್ಯಾಪ್ತಿಯುಂಟಾಗುತ್ತದೆ. ಎಂದರೆ ಅಸಾಧು ರೂಪಗಳು ಸಾಧುವಾಗುವಂತೆಯೂ ಸಾಧುರೂಪಗಳು ಅಸಾಧುವಾಗುವಂತೆಯೂ ಆಗುತ್ತದೆ.
ಕೆಲವು ಸೂತ್ರಗಳಿಗೆ ಸರಿಯಾದ ಉದಾಹರಣೆಗಳಿಲ್ಲ. ಭ್ರಾಂತಿಯಿಂದ ಅನಂಬದವಾದ ಉದಾಹರಣೆಗಳನ್ನು ಕೊಟ್ಟಿರುತ್ತಾನೆ. ಹೇಳಿಕೆಯಲ್ಲಿ ಪೂರೈಕೊತ್ತರ ವಿರೋಧಗಳಿವೆ. ಹೇಳಬೇಕಾದ ಕೆಲವು ಅಂಶಗಳನ್ನು ಹೇಳಿಲ್ಲ. ಅಪೂರ್ಣವಾಗಿದೆ. ಒಟ್ಟಿನಲ್ಲಿ ಕೇಶಿರಾಜನು ಹೊಗಳಿಕೊಂಡಿರುವುದಕ್ಕೆ ತಕ್ಕಷ್ಟು ಉಕ್ತವಾಗಿಲ್ಲ.

XII. (b)—MODERN INDIAN LANGUAGES.

DR. S. K. CHATTERJI, M.A., D. LET. (*President*).

VIDYARTHI, ESQ., M.A., B.T.

Prof. H. N. THANDAN ESQ., B.Sc.

T. KRISHNAMURTHI ESQ. B.A. (*Secretary*).

HARIHARANATH TANDAN ESQ., M.A., St. John's
College, Agra University, Agra.

1. Hindi Accent.

हिन्दी में स्वराघात.

हिन्दी में वैदिक भाषाके समान स्वराघात नहीं होता है । वैदिक-स्वराघात गीतात्मक होता है । हिन्दी वाक्यों में इस गीतात्मक स्वराघातका परिचय अवश्य मिलता है । जैसे क्या तुम पाठशाला जाओगे ? कहते समय जाओगे का उच्चारण कुछ कठिन और ऊँचे स्वर से होता है ॥

हिन्दी शब्दों में बलात्मक स्वराघात पाया जाता है । यह भी प्रत्येक शब्द में उतना निश्चित नहीं है जितना अङ्गरेजी भाषा का स्वराघात निश्चित है ॥

हिन्दी शब्दों में स्वर लोप और ह्रस्व और दीर्घस्वरो का भेद अधिक स्पष्ट और प्रगट है । स्वराघात का भेद उतना स्पष्ट नहीं है ॥

साधारणतया उपान्त्य स्वर पर स्वराघात पाया जाता है । उसके लिए चार पांच नियम ही व्याप्ति हैं । जैसे शब्द के अन्त में रहने वाले अ का लोप होकर शब्द उच्चारण की दृष्टि से व्यंजनान्त हो जाता है तो उपान्त्य स्वर पर ही जोर पड़ता है । जैसे कमल—कॅमल, आदमी—आदमी हिन्दी में कुछ मात्रिक और वार्षिक छन्दों का मूलाधार स्वरों की संख्या या मात्रा काल न होकर स्वराघात ही होता है । उदाहरणके लिये सवैया छन्द में गणों का क्रम तथा वर्णों की संख्या बंधी हुई है । प्रत्येकपद की वर्णा संख्या में तो कोई गड़बड़ नहीं होता पर गणों के अन्दर वास्तवमें

ह्रस्व तथा दीर्घमात्रा ओं का ध्यान नहीं रक्वा जाता है । इस छन्दो में दो वर्णा का बलात्मक स्वराधात है । जिन वर्णों पर स्वराधात नहीं है वह ह्रस्व हो अथवा दीर्घ । स्वराधात वाले स्वर अवश्य दीर्घ होने चाहिए ॥

2. Kaviratna Satyanarayana.

कविरत्न सत्यनारायण.

ब्रजभाषा हिन्दी कविता की प्रधानभाषा रही है उसके लिए किसी भी प्रमाण की आवश्यकता नहीं हैं । हिन्दी कविता का एक बड़ाभाग इस ही बोली में हैं ॥

खड़ी बोली की कविता के प्रचार के साथ यहबोली कुछ दब सी गई पर कृष्ण की लीलाभूमि ब्रजमंडल की बोलचाल की भाषा तथा सबसे अधिक माधुर्य पूर्ण भाषा होने के नाते विरोधी-प्रचार भी इसकी सजीवता को नष्ट न कर सका ॥

ब्रजभाषा की कुछ विशेषताएँ हैं जिनमें वह खड़ी बोली से मेल खाती है और अवधी से अलग प्रतीत होती है ॥

कविरत्न सत्यनारायण की भाषा सजीव चलती हुई मुहाविरेदार ब्रज की बोली है । इसमें काव्य-भाषा के अतिरिक्त, आधुनिक प्रयोग तथा उच्चारणों की भी रक्षा हुई है-भाषा की सुन्दरता और उसके सौष्टव की दृष्टि से यह कवि ब्रजभाषा का अन्तिम प्राकृत-कवि है ॥

सत्यनारायणजी का जन्म और काव्यशिक्षाकाव्य प्रेम-लगन-स्वभाव-सादगी उनकी कविता का प्रधानभाव-भक्ति-संस्कृत के मूल भावों की रक्षा-भवभूति के ग्रन्थों का हिन्दी प्रेमियों प्रचार तथा अनुवाद की उत्तमता—ग्रामीण जीवन की अलक—कोरो सत्यग्राम को वासी कहा तकलुफ जानै ॥

देशप्रेम, जातिप्रेम और जातीयता । सङ्गीत और साहित्य का समन्वय ॥

N. NAGAPPA, ESQ., M.A., Mysore.

3. Pronunciation of E and O in Eastern Hindi.

Short 'e' and 'o' are by no means a recent introduction in the NIA. languages. The short 'e' was being pronounced by the Sātyamugriraṇāyanīyā's of Sāma Vēda as observed by the Mahābhāṣyakār. The long 'e' (ē) that preceded every conjunct consonant of Prākṛt and Pālī was pronounced short, (cf: Bhandarakar's 'Wilson Philological Lectures'—Lecture I) clearly for euphony. But, in Apabhraṃśa as was observed by Hēmacandra (cf: Prākṛt Vyākaraṇa—8-4-410) 'ē' and 'ō' were pronounced short when they were combined with consonants. The short 'e' and 'o' are found in a good number of NIA. words, *e.g.*, in Gujarātī (LSI. Vol. IX), Western Rājāsthānī (cf: IA. January 1918) and Eastern Hindī. (Kāśī Nāgarī Pracārīṇī Patrikā—Vol 13, pp. 48 ff.). Vidhuśekhara Bhattācārya "Śāstrī" of Śāntinikētan and Mr. Divētia advance accent as the reason for the short pronunciation of 'ē' and 'ō' in Mārwarī and Gujarātī (cf: IA January 1918). But, it can be held that there is a probable influence of the Dravidian 'e' and 'o' on the pronunciation of short 'e' and 'o' in Eastern Hindī.

PRIYARANJAN SEN, ESQ., M.A., P.R.S.

4. Hindi in the College of Fort William.

The College of Fort William was started in Calcutta in 1800 by the Government of Wellesley, for the purpose of giving a proper training to young British civilians in the language and ideas, history and manner of the people of this country. Some of the Indian languages found a place in the curricula, and of them Hindi was one of the first. The staff in charge of the subject consisted of many hands, with Prof. Gilchrist (once an Assistant Surgeon at Fategarh and attached to the Bombay Division) at the head, and it may be remembered that he received a higher pay and was installed earlier than Rev. William Carey of Serampore who however came to be better known. The method included annual public

disputations in Hindi in the presence of the Governor-General of India and the elite of the city of Calcutta. Some of the topics thus discussed are still interesting as illustrative of the questions that were asked and answered in those days and the publications of the College also important, laying down as they did the foundations of modern Hindi, specially prose of the 19th century, and modifying its trend for years to come.

H. D. VELANKAR, ESQ., M.A., Wilson College,
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5. Apabhramsa and Marathi Metres.

The Marathi as well as the other vernacular metres are derived from the Apabhramśa metres. All the peculiarities of Apabhramśa poetry, such as the employment of the Mātrā and the Tāla Vṛttas in preference to the Akṣara and the Akṣaragaṇa Vṛttas and the secondary place allotted to the letters, which are always subordinated to the consideration of the Tāla, are also found in the vernacular metres (1-3). The principal Marathi metre, the Ovī, developed out of the half of an Apabhramśa Ṣaṭapadī containing 3 lines of 8-8 and 14 Mātrās respectively, when the last line of this half became split up into two parts by the introduction of the Yati and the Yamaka in its middle after the 8th Mātrā. The half then assumed the form of an Ardhacatuṣpadī, and the characteristic short 4th line is studiously preserved throughout the centuries of its development. The Ovī has two forms, the popular and the literary. The latter was invented, developed and preserved by the literary Marathi poets like Jñāneśvara, while the former has been preserved by women and was revived and developed by the saint-poets like Nāmadeva. In its literary form, the Ovī is a Svarageya Vṛtta and is free from every sort of restriction except the Antya Yamaka, but in its popular form, it is a Tāla Vṛtta and bound by the considerations of the Tāla. This popular form of the Ovī got the new name Abhaṅga, while the literary form retained the old name Ovī (4-12).

The Diṇḍī and the Sākī are also Mātrā Vṛttas and similarly derived from the corresponding Catuspadī of 19 Mātrās and Dvipadī of 28 Mātrās, respectively, in the Apabhraṃśa language (13-14). The Āratī is to be traced to an Apabhraṃśa Dvipadī of 22 Mātrās, while the Ghanākṣarī is identical with the 2nd variety of the Abhaṅga (15-17).

Sri Ramakrishna Centenary

**Report of Celebrations
in India and Abroad
AND
Preparations ahead**



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An Appeal

THE Birth Centenary Celebration of Sri Ramakrishna which has been going on since last February and is to continue till the 21st of March, 1937, will conclude with a series of important functions of which Students' Conference, Ladies' Conference, Exhibition of Indian Arts, Industries and Culture, and Parliament of Religions deserve special mention. The earnestness and enthusiasm with which the Centenary of the Prophet of the harmony of faiths has been celebrated in different parts of India, Burma and Ceylon as also in many places of Europe, Africa, Australia and America, and the sincere support and active co-operation it has received from their intellectuals, academicians, social workers and church dignitaries, speak sufficiently of Sri Ramakrishna's hold upon the hearts of the people of different countries and bear eloquent testimony to the appreciation of the services which this movement has hitherto succeeded in rendering to the people at large.

We have great pleasure in announcing that some of the most important items of our Scheme have already been worked out with singular success. And we expect to place before the public our unique publication, *The Cultural Heritage of India*, together with the Centenary Pictorial Album and several other interesting and useful books by the end of this year.

The financial support that has been extended to us by the generous public in these days of depression, though promising, is not at all adequate to the inauguration of some of the permanent memorial institutions, which form the most important items of our Scheme, viz. (1) the Institute of Culture, and (2) the nucleus of a Permanent Fund for (a) relief in time of flood, famine and pestilence, and (b) mass education on vocational and industrial lines. We, therefore, fervently hope that the people of India and the world will come forward with their quota of financial help in order to enable us to work out the Scheme in its entirety and to bring the one-year celebration to a happy and successful termination.

India's Homage

Celebrations from End to End

SINCE the inauguration of the Centenary at the Belur Math on the 24th February last, celebrations are being held in cities, towns, villages and bazars all over India, Burma and Ceylon. Local Centenary committees with various other sub-committees were formed at those places with influential men and women of the locality as office-bearers to organise celebrations. High and low, rich and poor, all, without any distinction of caste, creed and nationality,—among whom there were Rajas, zeminders, Cabinet members, high Government officials, university professors, authors, publicists and business magnates—joined the Centenary and paid their quota of tribute to the blessed memory of Sri Ramakrishna who has brought in a new era of peace and religious toleration in this world. The most prominent features of those celebrations which are being held from end to end of this vast country, are public meetings, students' meetings, ladies' meetings, distribution of Ramakrishna-Vivekananda literature, organisation of literary and athletic competitions, street processions, music, reading from scriptures, illumination, propagation of the teachings of the Master and Swami Vivekananda, prayers, special *pujas*, *homas*, the feeding of the poor and the opening of new temples. Being invited, the Swamis and Brahmacharins of the Ramakrishna Order attended the celebrations in different places and delivered lectures on Hinduism with special emphasis on the teachings of the Master.

Religious Conventions

The holding of religious conventions formed another important feature of the celebration of the Sri Ramakrishna Centenary in many parts of India. The conventions held at Benares, New Delhi and Nagpur were briefly noticed in the last bulletin. Here we give a short account of the conventions at Rangoon, Bombay, Puri and other places, which were held after the publication of that bulletin.

RANGOON

The convention of religions organised at Rangoon was held in the middle of April, 1936, at the Bengal Academy Hall under the presidency of Prof. Benoy Kumar Sarkar. As usual, almost all religions were represented at the meeting, Burmese Phoongies attending it in large numbers.

Prof. Sarkar in his presidential address observed that in the twentieth century, it was possible to say that mankind had a Ramakrishna empire, established by men, who were poor, penniless and self-sacrificing. It was a new Hindu empire of the twentieth century, an empire of brotherhood, of inter-religious harmony and international concord. This spiritual empire established by a band of Swamis had colonies in South Africa, America, England and elsewhere.

Among other notable representatives who spoke at the convention, Rev. U. Lawkazitta (Buddhism) and Prof. D. H. Peacock (Christianity) deserve special mention.

BOMBAY

The Bombay convention held its session for three days. On the 7th and the 8th May, 1936, it was held at the Cowasjee Jehangir Hall, and on the 9th at the Bombay University Hall. Both these halls were crowded to their utmost capacity and the meetings were attended by a large number of people every day.

Sir S. Radhakrishnan, who presided at the convention, in his remarkable address observed that all religions were one as far as the fundamental was concerned, even though they were clothed in different styles. He emphasised that toleration should be the bed-rock of all religions. What hygiene was to body, religion was to soul. God had not given monopoly of truth to any particular religion. He declared, " The East has ever recognized that there is a mystery—a mystery of fundamental reality. No disturbances in the mind affected the East's faith in this mystery. So far as the West is concerned, it does not recognize this mystery, because the West cannot understand the fundamental reality. There has been persistent conviction in the West that God can be rationalised. It is impossible for you to translate in words the music of the Divine. But Sri Ramakrishna realised the mystery of God, mystery of religion; hence he taught the world religious toleration and universal brotherhood."

Mr. M. R. Jayakar, chairman of the reception committee, in welcoming the delegates and visitors, said that a convention like the present one helped to promote international and inter-racial concord. Advocates of different religions who attended the convention spoke on the religions they professed, always emphasising their essential oneness and fundamental unity. Mr. Dastur Noshervan Kaikobad represented Zoroastrianism ; Mr. Adolph Meyers, Judaism ; Mr. N. G. Damle, Hinduism ; Mr. Matichand Kapadia, Jainism ; Mrs. Shirin Fozdar, Baha'ism ; Prof. N. K. Bhagwat, Buddhism ; Mr. J. C. Kumarappa, Christianity ; and Madame Sophia Wadia, Theosophy, at the convention. Prominent among others who spoke were Mr. K. Natarajan, Mr. R. P. Masani and Mr. F. J. Ginwala.

The session of the convention was opened with a prayer followed by a short speech by Swami Vishwananda and concluded with a short speech conveying thanks by Swami Sambuddhananda.

PURI

A convention of religions was held at Puri from the 1st to the 4th June, 1936. The Raja Saheb of Puri, chairman of the reception committee, welcoming the delegates who represented different faiths and religions, emphasised the essential unity of all religions and referred to the spirit of synthesis that characterised the teachings of Sri Ramakrishna.

Swami Vishwananda, the leader of the Ramakrishna Ashrama, Bombay, who presided over the convention, said that the Centenary was being celebrated all the world over. Was it not significant, he asked, that savants and church dignitaries of Europe and America were enthusiastically participating in those celebrations?

BARODA

During the first week of September, 1936, the citizens of Baroda were all enthusiastic in celebrating the Centenary of Sri Ramakrishna. The *Jayanti* was inaugurated on the 5th September at the Nyaya Mandir Hall by Mr. S. V. Mukherjee, the Sar-Suba. The address of the president was singularly thought-provoking and created a profound impression on the audience. Mr. Justice Sudhalkar, Dr. Mustafa Ali and Swami Vishwananda also addressed the meeting.

On the following day there was a session of the convention of religions at the same Hall. Mr. V. K. Dhurandar, the Law Member of Baroda, presided over the deliberations. On both the days, the elite of the town evinced sincere interest in the celebrations.

AHMEDABAD

A convention of religions was held at Ahmedabad on the 18th and the 19th August, 1936, on the occasion of the Centenary celebrations of Sri Ramakrishna Paramahansa. The first day's session was presided over by Principal Anandashankar Dhruva. Representatives of nine principal religions spoke on the essential aspects of their respective faiths for twenty minutes each.

Principal Dhruva explained at the outset the harmony of all religions as taught by Sri Ramakrishna. He also paid a tribute to the spirit of service and sacrifice shown by the Ramakrishna Mission at Benares and other centres. He said that Sri Ramakrishna was the living embodiment of Hinduism for he had in him all the five requisites of Hinduism—know-

ledge, service, action, sacrifice and study. Vivekananda, his disciple, was equally great for he carried the glory of Hinduism abroad.

Swami Sharvanandaji, the disciple of Swami Gangeshvaranandaji, represented Hinduism. Mr. Dhirajlal Tokarshi Shah, editor of the *Jain Jyoti*, was the representative speaker on Jainism. Dr. Benjamin spoke on Judaism and Mr. Mukund Benjamin spoke on Christianity. Prof. Nizami speaking at the conference on Islam declared that all faiths were but different paths leading to the attainment of God, though they differed in ceremonials.

The second day's session was presided over by Swami Vishwananda of the Ramakrishna Mission Ashram, Khar, Bombay. The Swamiji said that Ramakrishna was the fairest flower in the field of humanity. He believed in the unity of God and a longing for the Infinite was the dominant note of his life. Following Swamiji, Mr. Dhruva represented the Prarthana-Samaj view-point. Prof. F. G. Davar next spoke on Zoroastrianism in a style befitting the occasion. His discourse was replete with deep study of comparative religions. Mr. J. S. Malik represented Shikhism. Dr. Jacob E. Solomon, president of the Ahmedabad Theosophical Society, next read a very erudite paper on Theosophy.

Swami Sharvanandaji summing up the proceedings of the day said that harmony was writ large on the banner of every religion. They should, therefore, love one another, instead of hating or fighting in the name of religion.

MIDNAPUR

On the 2nd June, 1936, the third day of the Sri Ramakrishna Centenary celebration at Midnapore, a religious conference was held under the presidency of Swami Sambuddhananda. Representatives of principal religions participated in it. Mention may be made of Maulvi Syed Shah Golam Muzra Alkedare and Mr. J. A. L. Singh. They spoke on Islam and Christianity respectively, bringing into bold relief the essential oneness of all faiths. They said that Sri Ramakrishna was an embodiment of religious unity.

The president observed that the spirit of toleration which was the dominating note of all speeches delivered that morning was highly laudable. In fact, there were three parts of every religion—philosophical, mythological and ritualistic. He said, "As we come down from philosophy on to rituals, we find that the differences between religions widen, but as we go from rituals to philosophy, the differences seem to be bridged up altogether. When we take the ultimate end in view, we can discover the meeting ground of all religions. Even in the ritualistic plane, we can find a common basis, if we are trained to observe that the Cross is as sacred to the Christian as the crescent to the Mahomedan and gods

and goddesses to the Hindu ; the Ganges is as sacred to the Hindu as the Zim-Zim to the Mahomedan and the Jordon to the Christian. Let us all be awakened to the consciousness that all men are children of the Immortal Bliss, the Eternal Being, call Him God, Allah or Brahman ; call Him Jehova, Jin or Ahura Mazda."

MALDA

On the 3rd June, 1936, at Malda, a big religious convention was held. Mahamahopadhyay Vidhushekhar Sastri of the Calcutta University was in the chair. Several prominent persons joined the conference and spoke on different religions. Prof. Benoy Kumar Sarkar spoke at length on the life and teachings of Sri Ramakrishna and their bearing on the social problems of India. The advent of Sri Ramakrishna, observed the professor, would usher in a new era of spiritual sovereignty in the world.

Pandit Vidhushekhar spoke on the harmony of religions of which Sri Ramakrishna was the living embodiment. He also dwelt at length on Buddhism. Other speakers were Sj. Raikisore Pramanick who spoke on Vaishnavism and Swami Sambuddhananda who spoke on Sri Ramakrishna and the harmony of religions.

In connection with the celebration, a ladies' conference and a students' conference were also held at Malda. The former was presided over by Srimati Surendra Bala Devi and the latter by Swami Sambuddhananda of the Belur Math who also spoke at the ladies' conference on the " Position of women in Hindu society and Sri Ramakrishna's contribution to the uplift of Indian women."

SHILLONG

At Shillong a religious conference was held on Sunday, the 26th April, 1936. Swami Sharvananda of the Ramakrishna Mission was in the chair. Amongst those who took part in the discussion were Sj. D. Sarma, Rev. J. J. M. Nichols Roy, Sj. Rajendra Chandra Sen, Maulvi Atawar Rahman, Principal Brajasundar Roy and Prof. Gopal Krishna. The president summed up the proceedings of the day in a learned and eloquent speech stressing the fundamental unity of all religions.

KALMA

Under the auspices of the local Sri Ramakrishna Ashram a religious conference was organised on the 29th May, 1936. Swami Sadhanananda spoke on Christianity ; Maulvi Rahman Singh and Gulam Rasul Sahib dwelt on Islam ; Prof. Radha Gobinda Bysak spoke on Buddhism and Swami Karunananda of the Ramakrishna Mission spoke on the essential unity of all religions.

KARIMGANJ

Under the auspices of the local Sri Ramakrishna Ashram, a religious conference was held from the 26th to the 28th March, 1936. Representatives of different faiths joined the conference and in a very learned manner discussed the principles of their respective faiths.

On the first day Sj. Sudhir Ranjan Roy Chowdhury, Munsiff, presided. Rai Sahib Sj. Anukul Sen read a paper on "Hinduism and the Doctrine of Equality"; Maulvi Abdul Bari spoke on "Islam and its Beauty"; Sj. Jagatjyoti Pal, on "The Advent of Brahmoism"; Sj. Surendra Nath Sen Gupta, Vidyavinode, on "Karma and Sadhana" and Sj. Manindra Kumar Das on "Vaishnavism." On the 2nd day, Sj. Radha Ranjan Dhar presided. Swami Japananda of the Ramakrishna Mission spoke on "The Life and Message of Sri Ramakrishna."

On the 3rd day, Swami Japananda was in the chair. Sj. Krishna Kinkar Aditya spoke on "Vaishnavism"; Maulvi Syed Yakub Ali on "Islam," and Rev. D. K. Badsa on the "Gospel Life." Every speaker brought into bold relief the fundamental principles of their religions without deprecating other faiths.

The president in a nice speech observed how the life and teachings of Sri Ramakrishna had ushered in a new era of religious peace and unity and how adherents of different religions were gradually meeting one another on a common platform in a spirit of mutual understanding of one another's view-points. "The more and more," he said, "shall we approach God, the goal of spiritual search, the more and more shall the gulf between different religions disappear."

CUTTACK

In connection with the Sri Ramakrishna Centenary, an all-Orissa conference of religions was held at Cuttack from the 10th to the 12th April, 1936, Swami Nirvedananda of the Belur Math presiding. All the religions were represented at the conference and prominent among those who spoke were Rev. M. F. Fellows (Protestantism), Maulvi Zahur Hushain (Ahmadia Religion), Prof. A. Mahanti (Dwaita Philosophy), Dr. H. A. Zahir (Islam), Father Dr. Pablo Tobar (Roman Catholicism), Prof. Niranjan Neogi (Brahmoism), Mr. S. A. Issac (Zudaism), Sj. Beharilal Parwar (Jainism) and Baksi Iswar Singh Sharma (Sikhism).

After having thanked the organisers of the all-Orissa religious conference for their timely move in the right direction, the president pointed out in detail how the idea of the religious conference fitted marvellously with the Birthday Centenary of Sri Ramakrishna whose very life resembled a parliament of religions. Materials from the life and teachings of Ramakrishna were produced before the audience, to show how he had re-invested the teachings of ancient seers and prophets with a fresh hall-mark of truth by his deep and extensive realisations. He

scanned the different advanced thought-movements of the modern world and made it clear how humanity was becoming eager every day to step over the limits of communal and sectarian churches and get to the core of spiritual truth which was universal. The world was astir with the signs of a great spiritual awakening and this world-wide spiritual upheaval required all sects and all communities to keep in tact their individual characteristics and yet stand shoulder to shoulder to stamp out from the face of the earth all shades of agnosticism and scepticism, epicureanism and hedonism. Proceeding, he emphasised the fact that all differences between the various religious groups related to the externals of religion and that so far as deeper fundamental truths were concerned, there was perfect unity. He concluded with the following words: "With such a broad, liberal and exalted outlook all who have faith in any form of religion should stand united and work incessantly for the spiritual regeneration of mankind. Let us all proceed with firm and resolute steps towards such a glorious consummation; may the Supreme Lord of the universe infuse into us the inspired zeal to work for this sacred cause. Let us all bow down to all the different religions of the earth, all prophets, all saints, all sacred scriptures, all temples, churches and mosques, and let us pray for the well-being of every individual member of the great human family."

DARBHANGA

The Centenary celebrations were held in Bihar with due *eclat* in the months of June and July, 1936. In this connection Swami Megheswarananda made an extensive tour throughout the province. At all the places he visited he delivered speeches on Hinduism with special emphasis on the essential unity of all religions as embodied in the life and gospel of Sri Ramakrishna. Processions consisting of people professing different faiths, lectures on the life and teachings of the Master, and religious conferences were the main features of those celebrations.

The conference organised at Darbhanga was held under the presidentship of Kumar Gangananda Singh, private secretary to the Maharajadhiraj of Darbhanga. Representatives of Islam, Christianity, Hinduism, Buddhism, Sikhism and Theosophy spoke on their respective faiths. The president in course of his illuminating address paid a glowing tribute to the manifold spiritual attainments of Sri Ramakrishna, which made a profound impression on the audience.

LAHERIA-SARAI

At the religious conference held at Laheria-Sarai, Islam, Christianity, Hinduism, Theosophy and Sikhism were duly represented. The speech of Mr. Shafi, Bar-at-Law, on Islam was highly thoughtful and characterised by a synthetic outlook and catholicity of spirit.

SAMASTIPUR

The religious conference held at Samastipur was attended by the representatives of Hinduism, Islam and Christianity. The function was a great success.

MOTIHARI

At the religious conference organised at Motihari under the presidency of Rai Bahadur Thakur Ramdhari Singh, Hinduism, Christianity and Islam were represented. The notable feature of the conference was that all the representatives paid an eloquent tribute to Sri Ramakrishna and spoke on the fundamental unity of all religions as envisaged in the life and teachings of this Prophet of harmony.

BETTIAH

The religious conference at Bettiah was a unique success, the whole function being characterised by a spirit of harmony and catholicity. It was attended by the representatives of Hinduism, Arya Samaj, Islam and Sikhism. About 200 Mohammedans participated in the conference. Moulvi Shani, who spoke on Islam dwelt on Sri Ramakrishna's harmony of all religions, which was highly appreciated by all sections of people.

COLOMBO

Colombo has earnestly upheld the sacred cause of the Sri Ramakrishna Centenary which was celebrated there with great *clat* at the Ramakrishna Mission from the 29th August to the 13th September, 1936. The programme included, among other interesting items, special *pūja*, *homa* and devotional music.

The Convention of Religions held under the auspices of the local Centenary Committee was undoubtedly the most outstanding function. The first day's session was presided over by Mr. Justice T. A. Akbar. Buddhism, Christianity, Shintoism, Jainism and Zoroastrianism were ably represented by Bhikku Narada, Rev. Ivan S. Corea, Mr. H. Ototsu, Mr. H. M. Desai and Mr. N. K. Choksi respectively.

The second day's session of the Convention was held with Swami Avinashananda in the chair. Mr. T. B. Jayah, Prof. C. Suntharalingam, Mr. S. Lilaram and Dr. T. Nalainatham spoke on Islam, *Sanatana Dharma*, Sikhism and Theosophy respectively. Swami Asangananda spoke on "Sri Ramakrishna and the Harmony of Religions." A ladies' meeting was also organised in this connection which Swami Avinashananda addressed.

Religious conferences were also organised at many other places in India and in the neighbouring countries in connection with the Centenary, but the space at our disposal does not permit us to include their reports.

Places where Celebrations were held

As stated before, celebrations were held at many places of the country. We give below only names of those places from which we have received intimation. The following list, therefore, should not be taken as exhaustive.

Agna	Chatra	Jhilhira Narayani
Ahmedabad	Cambay	Girls' School
Ashutosh College	Chandipur	Jessore
(Calcutta)	Chetla	Jhikra
Adra	Coimbatore	Jamtara
Anantapur		Jhargram
	Dhanbad	Jaipore
Bombay	Darbhangra	
Burdwan	Digboi	Khardaha
Baniachong	Dibrugarh	Katihar
Bettiah	Dhubri	Kurnool
Baroda	Domar	Kishoreganj
Baharagora	Dehergadi	Kalai
Bharukati-Narayanpur	Dattapara	Krishnagore
Bhola	Dinhata	Khogol
Boalia	Dhankora	Kailasahar
Bilonia	Dharmada	Kalma
Barrackpur	Dinajpore	Karimganj
Barrackpur Ladies'	Doulatpur	Karikal
Celebration	Entally (Calcutta)	Laheria-Sarai
Balasore		
Butni Satsanga	Faridpur	Midnapore
Bagerhat		Malda
Bhadrakali	Garbeta	Muzaffarpur
Ba'sarashi	Goalmathan	Mangalkandi
Baliati	Gaibandha	Myaungmya
Binodepore	Gauhati	Muktagacha
Bajrajogini, Dacca	Gosaidanga	Madura
Bellari Viveka	Gobrapur	Mania
Ashrama	Goalpara	Motihari
Brahmanbaria		Madaripur
Broach	Hooghly District	Moulvibazar
	Literary Society	Mihijam
Colombo	Habiganj	Mangalore
Conjeeveram	Harinagar	Meerut College
Chikacole		
Cuttack	Ishanpur	Narayanpur

Nadiad	Rangoon	Sonargaon
Nowgong	Ramgarh	Shyamala-Tal
Narkeldanga	Ramgopalpur	Sylhet
Nandigram	Rampurhat	Salkia
Nalisatsang	Raniganj	Shahnagar
Narail	Rangpore	(Calcutta)
Nawabganj	Rajbari	
Netrakona	Ripon College	Tellicherri
Nebutala	(Calcutta)	Tamluk
Navsari		Toungoo
	Shillong	Tribeni
Ootacamund	Simultala	Taluk Gopalpur
	Samastipur	Tirool
Poona	Surat	Tangail
Phultola	Saradeswari Ashram	
Puri	(Calcutta)	Uluberia
Patgram	Silchar	Udipi
Patna	Satkhira	
Palghat	Sanchlia	Vishnupur
Panchakhanda	Sandwip	Vizianagram
Paikpara	Santipur	
Panchpura	Serampore	Wasudeo College
Perianaikenpalayam	Sonamganj	(Wardha)

Celebrations Abroad

In America

COINCIDING with similar events in all parts of the world, the Sri Ramakrishna Centenary was celebrated in the United States of America during a period of nearly three months beginning from the 21st February, 1936. The detailed reports of these celebrations which were wanting at the time of the publication of the last bulletin, but which are at present with us, show how the life and teachings of the Master have appealed to the spiritually and culturally earnest people of the western world.

The Centenary was utilised by the Swamis in co-operation with the American friends and admirers of Indian culture as an occasion to bring the knowledge of the great Prophet of Modern India to the attention of a wider public through an interesting programme of events and a series of articles and write-ups contributed to the leading newspapers of the country.

NEW YORK

The Ramakrishna-Vivekananda Centre at New York began its celebration in the Chapel on the 21st February with a lecture by Swami Vividishananda of Washington, D.C., on Sri Ramakrishna. The next day two hundred friends and members of the Centre including Miss Margaret Wilson, daughter of the late President Woodrow Wilson, participated in the Centenary dinner. Mr. Salvadore de Madeira, former ambassador of Spain to France and the U. S. A., and former chairman of the Disarmament Committee of the League of Nations paid a beautiful tribute to the spiritual flowering of India, saying that he hoped it would soon be grafted on the tree of western material progress.

A week later, on the 1st March, the special Sri Ramakrishna Birthday Celebration was held at the Chapel. Swami Nikhilananda spoke on "The Religious Experiences of a Great Master." A life-size portrait of Sri Ramakrishna, tastefully decorated with garlands, seated amidst heaps of white lilies and roses offered by admirers, looked in silent benediction upon those assembled in worship. The celebration culmi-

nated in a largely attended public meeting held at the Town Hall of New York, on the 8th March. Five eminent speakers representing various phases of public life, besides the Swami, were on the platform to pay their tribute to Sri Ramakrishna.

The meeting opened with an organ prelude, a Sanskrit invocation and an introductory address on Sri Ramakrishna's life and teachings by Swami Nikhilananda. After his fine and compelling discourse, the revered Swami read messages from Swami Akhandananda, Mahatma Gandhi, Dr. Rabindranath Tagore, M. Romain Rolland and Dr. John H. Holmes, which had been sent for the occasion. Dr. Frederick Robinson, president of the College of the City of New York, next spoke on "Eastern Mysticism and Western Science." Dr. Samuel H. Goldenson, Rabbi of the largest Jewish congregation of New York, spoke on the priceless example of spiritual joy given by Sri Ramakrishna to the modern world, as it had been given by prophets and sages of former times. It will be interesting to note here that Dr. Goldenson found such inspiration in the life and teachings of the Master that he made him the subject of his address before the members of his own congregation on the following Saturday.

The next speaker was Dr. Ananda Coomaraswamy of the Boston Museum of Fine Arts, who read a scholarly paper on the contribution of the various great religions of the world and of their fundamental harmony. Following Dr. Coomaraswamy, the Reverend Wendell Phillips, Rector of the Episcopal Church of New Rochelle, spoke with great feeling about the need of turning to India for a better understanding of the Christ, especially to Sri Ramakrishna, who so recently manifested that spiritual power, almost forgotten to-day, which was so closely related to the power of the Christ. The last speaker, Mr. Dhan Gopal Mukherjee (since deceased), told some interesting stories of the Master's great disciples.

On the 28th March, Swami Nikhilananda was invited to speak on Sri Ramakrishna at a dinner given by the Hindusthan Association of America at the International House connected with the Columbia University. The Swami spoke on Sri Ramakrishna's spiritual realization.

On the 18th April, Swami Nikhilananda and Mr. Dhan Gopal Mukherjee addressed a meeting of the Institute of Arts and Sciences in the Brooklyn Academy of Music in further celebration of the Centenary. Swami Nikhilananda gave a charming account of the childhood of Sri Ramakrishna and Mr. Mukherjee related many interesting reminiscences from the lives of the Holy Mother, Swami Turiyananda and Girish Chandra Ghosh, to illustrate the power of the Master in transforming the lives of his disciples. This meeting was so successful that the directors

of the Institute were anxious to arrange for a series of lectures by the Swami next season on Hindu philosophy and religion.

PORTLAND

The Centenary Celebration was opened on Saturday, the 28th March, 1936, with the presentation of a playlet called, "The Light From The Beyond," before an enthusiastic and respectable gathering which enjoyed it most.

On the 29th March in the morning a devotional service was held, in the Chapel of the Vedic Temple, 1206 N.W. 25th Avenue, when Swami Devatmananda addressed the full hall on "Sri Ramakrishna, the God-Man." In the evening, a memorial meeting was held at the Masonic Temple. The Toast Master, Mr. Ralph Thom, of the Bank of California, called the meeting to order with a few appropriate words explaining the purpose of the gathering. He spoke on "Sri Ramakrishna and God-Intoxication." Floral offerings, including one hundred red roses, added charm and grace to the place and a large painting of Sri Ramakrishna prominently displayed was the centre of attraction.

On the 2nd April, Swami Devatmananda gave an illustrated talk in the Corinthian Room of the Masonic Temple on "The History of the Hindu Religion in Pictures," with the help of lantern slides.

PROVIDENCE

The Birthday Centenary of Sri Ramakrishna in Providence was opened early on Friday, the 21st February, over the radio when Swami Akhilananda gave a talk on the spiritual experiences of Sri Ramakrishna. That afternoon, the Swami, speaking over a different radio station, read to the invisible public the message of Swami Vivekananda on Sri Ramakrishna and spoke on Sri Ramakrishna and future civilization.

On the 23rd February, a large gathering came at the Plantations Club, a big auditorium in the centre of Providence, to hear ministers of different religions speak on mysticism. An unusual spirit of harmony and good-will towards one another and towards Sri Ramakrishna was noticed among the ministers. After a short violin recital by the expert technician, Professor Henri J. Faucher, accompanied by Mme. Marie B. Faucher, Swami Akhilananda opened the meeting by reading the message of good cheer from Swami Akhandanandaji. A Catholic priest, Father Chandler, struck a high spiritual note by his beautiful exposition of the stages of divine love. This was followed by a very interesting account by Rabbi Braude, of the charitable life of Rabbi Israel, the Master of Goodname. Rev. Ralph Harpole depicted practical mysticism in the Protestant Church from the life of Horace Bushnell. An entertaining note was then

brought in by Rev. Frederick A. Wilmot's definition of mysticism, which he followed by a talk on Sri Ramakrishna bringing out with sympathetic understanding the idea of the harmony of religions. Dr. Joachim Wach, formerly of the Leipzig University and now Professor of Comparative Religions at the Brown University, speaking on the unity of Eastern and Western mysticism, remarked that "mysticism denoted the harmony of man above his national and social barriers."

The glorious birthday on Monday dawned fair and bright after incessant rains in previous weeks. Five Swamis, Akhilananda, Vividishananda, Ganeswarananda, Paramananda and Nikhilananda assembled together that day. The morning was spent in worship with Hindu rites and *homa* ceremony.

The following day, the message of Swami Akhandanandaji was broadcasted by the Press and the radio over the whole of the United States. Then followed music and brief addresses on various phases of the life of Sri Ramakrishna by the five Swamis present and a few prominent American friends. Rev. Frederick A. Wilmot spoke on "Sri Ramakrishna's Influence on the West," which was followed by a discussion of "His Practical Teachings" by Swami Vividishananda. The points of Sri Ramakrishna's contribution to the Christian world were noted by Rev. Allen E. Claxton, Methodist minister. This was followed by speeches from Professor Robert Casey, Professor of Comparative Religions at the Brown University, on "Eclecticism and Exclusiveness in Mysticism" and Professor Arthur Murphy, Professor of Comparative Philosophy at the Brown University. The function of the day came to a close with a bright speech from Swami Ganeswarananda.

On Wednesday Swami Akhilananda again read the message of Swami Akhandanandaji over the radio and gave a talk on Sri Ramakrishna which was followed by musical entertainment from Swami Ganeswarananda.

Harmony of religions was the topic of Swami Akhilananda's speech over the radio on the 28th February. In the evening, there was another large public meeting at the Plantations Club. This day four Swamis delivered lectures on Sri Ramakrishna and his influence.

The week-long celebration ended on Sunday, the 1st March. The two regular lecture nights of the following week were devoted to questions on Sri Ramakrishna which brought out many interesting points and angles of vision new to the West.

PHILADELPHIA

The celebration thereafter shifted from Providence to Philadelphia and St. Louis. Swami Akhilananda at both places delivered a number of special lectures on Sri Ramakrishna. As an immediate happy sequel to this, the Swami received a large number of invitations even from

unknown people and found an increased demand for speeches to various religious and cultural societies and institutions.

CHICAGO

The Centenary of the birth of Sri Ramakrishna was observed in Chicago for three days starting from the 20th March, 1936. The Swamis residing at different centres in the United States went there and joined the celebration which will be remembered by the citizens of Chicago for a long time to come for its deep spiritual appeal to all human hearts, transcending the barriers of race, religion and nationality. The religious features of the celebration, being punctuated by a variety of popular and entertaining items, made the programme all the more lively and attractive.

As usual, there were meetings and religious discourses made by, besides the Swamis, the Rev. George Lake, leader of the Liberal Catholic Church, and Dr. Preston Bradley, pastor of the Catholic Church. But what was appreciated most was a concert of Hindu music played on genuine Hindu instrument by eminent artists and the staging of a three-act Hindu Marionette drama, presenting beautiful scenes from ancient Hindu mythology with dialogue, songs and music.

These, presenting as they did a picture of the cultural life of India with a harmonious combination of sounds and scenes, made a special appeal to the audience.

WASHINGTON

The Vedanta Society of Washington, D. C., celebrated the Centenary of the birth of Sri Ramakrishna and it was a great success. There were special services at the Society's Chapel for three consecutive days, beginning from Sunday, the 8th March. Visiting Swamis lectured on the life and teachings of Sri Ramakrishna. Besides, there were illustrated talks on the art and culture of India. The lectures were very well attended and listened to with interest.

The local newspapers co-operated in giving good publicity to the celebration. *The Washington Post*, a prominent daily, published two articles on Sri Ramakrishna and his life and teachings. The first article which was published on Sunday, 1st March, was contributed by Mr. Pierro de Romer. The second article which appeared in the magazine section of the Sunday number of the 8th March, was written by the Church Editor of the paper. It was illustrated by a picture of Sri Ramakrishna and covered half a page, giving a short narrative of the Master's life and his mission. *The Daily News* also gave a nice write-up and published the programme of the celebration.

The programme really started with a radio talk given by Swami Vividishananda over the station W.O.L. on Saturday evening, 7th March, his subject being "The Centenary of the Birth of Sri Ramakrishna—The Great Mystic of Modern India." This talk entertained a large number of Washingtonians.

SAN FRANCISCO AND OAKLAND

The San Francisco Vedanta Society celebrated the Birth Centenary of Sri Ramakrishna with elaborate ceremonies during the last week of February and the first week of March, 1936. Swami Asokananda, the leader of the Society, was a perennial source of inspiration to the organisers of the celebration there. He gave several discourses on the Master's message to enthusiastic audiences. The devotees and admirers of Sri Ramakrishna immensely enjoyed the interesting stereopticon pictures of the Temple of Dakshineswar, the Monastery at Belur and the Ganges showed and explained by the Swami. Mrs. H. D. B. Soulé, Miss Carol Weston, Miss Dora Blaney, Miss Marie Dudley and Miss Tawara, a Japanese girl, regaled the audience with their exquisite violin solo.

In connection with the Centenary, Swami Asokananda also addressed a meeting in Oakland across the Bay. The manifest enthusiasm at all the meetings is a proof positive of the fact that Vedanta and the teachings of Sri Ramakrishna are increasingly unveiling their inexhaustible potentialities to the truth-seekers of San Francisco and Oakland.

BUENOS AIRES

The Birth Centenary of Sri Ramakrishna was celebrated at Buenos Aires, South America, with great *eclat* on the 19th September last. Dr. Kalidas Nag and Madame Sophia Wadia who went there as delegates to the P. E. N. Club's Congress and Swami Vijayananda, monk-in-charge of the local Sri Ramakrishna Ashrama, addressed a largely attended public meeting that was held in this connection. The Swami also spoke over the radio on the teachings of Sri Ramakrishna on the 4th October last.

In Europe

ENGLAND

As in America, celebrations were held in many places of the European countries. A series of religious meetings and conferences were held in London during the month of February and March, 1936, in connection with the Centenary celebrations. These meetings, most of which were noticed in our last bulletin, were attended by people of all classes including professors, journalists and statesmen.

The Marquis of Zetland's was one of the numerous messages received from British nobility by Swami Avyaktananda, monk-in-charge of the Ramakrishna-Vivekananda-Vedanta Society, London, wishing the celebration a success.

In the course of his message, the Secretary of State for India writes to Swami Avyaktananda. "I am interested in what you tell me of the arrangements you have made for celebrating the Centenary of the birth of Sri Ramakrishna in this country. I carry with me very pleasant recollections of my visit to the headquarters of the Ramakrishna Mission at Belur Math when I was in Bengal and I shall be glad, if you will convey to the meeting to be held on the 27th of this month my good-wishes. I trust that the philanthropic work of the Mission in India continues to make progress." Dr. Wickham Steede, formerly Editor-in-Chief of the *London Times*, Sir Francis Younghusband, Mr. C. F. Andrews and Mr. H. S. L. Polak, a friend of Mahatma Gandhi in South Africa, were among the leaders of intellectual life who presided at or otherwise participated in the series of functions that were held in London in connection with the Centenary.

The celebration in London came to a close with a meeting held on the 27th March, 1936, at the headquarters of the Theosophical Society in Gloucester Place. At the beginning of the meeting which was presided over by Sir Francis Younghusband, the message of universal love and good-will given by the President of the Belur Math was read by Mr. Kanti Ghosh, who is one of the vice-presidents of the local celebrations committee.

Mr. C. F. Andrews, who could not be present at the meeting, in a letter to Swami Avyaktananda, assured him of his deep and abiding admiration for the Ramakrishna-Vivekananda Mission. Mr. Andrews said that he had often worked with its members rendering relief during the times of famine, flood and cholera. He was sure that they had always rendered devoted and loving services to the poor.

Sir Francis, in his presidential address, recalled how, when he was a youngman in India, Sri Ramakrishna was living in Calcutta, but that he had never had the good fortune of meeting him face to face. But he knew of one person at least who had seen the Master and that was the late Maharanee of Cooch-Bihar. The Maharanee had told Sir Francis that she was present at the first meeting of Sri Ramakrishna with her father, the great reformer Keshub Chunder Sen. Although she was too young at that time to react to the spiritual force of the Master, she had held Ramakrishna in great reverence, and what a close bond of mutual love existed between these two great souls. Sir Francis observed that the Master's message of "As many faiths, so many paths" was the greatest of all messages that they had received from the East during the last century.

Sir Francis declared, " The West is now prepared to receive spiritual message from the East and specially from Sri Ramakrishna who is not only the greatest spiritual genius of India of the present age, but also one of the greatest men of all times."

POLAND

At Warsaw where among the intellectuals there is a large number of disciples and admirers of the Master, the celebration consisted of the holding of a public meeting where glowing tributes were paid to Indian culture and religion which, even in this materialistic age, could produce a Ramakrishna and a Vivekananda. Besides, on this occasion, the devotees issued memorial cards and published special articles in newspapers and magazines on the teachings of the Master.

GERMANY

Celebrations were held at Wiesbaden and St. Moritz on a modest scale and newspapers published articles on the life of Sri Ramakrishna.

Pandit Tarachand Roy, M.A., of Lahore who is now in Germany on a cultural tour used the Centenary as an occasion for addressing meetings of the German public on the life and teachings of Sri Ramakrishna and Vivekananda.

In Berlin Pandit Roy delivered a lecture on " The Life and Works of Sri Ramakrishna " before Indian and German friends at the premises of the Indian Students' Association. The address was greatly appreciated by Indians and Germans alike.

Prof. J. W. Hauer of the Tübingen University, Eberhardshöhe, for sometime past has been regularly giving lectures on India and her religious movements at that University.

SWITZERLAND

At Versoix near Geneva, a well-attended public meeting was held at the Institut Monnier, an international school, in celebration of the Centenary. Swami Yatiswarananda who is now in Europe in connection with the work of the Ramakrishna Mission, was specially invited to address the meeting. He spoke in English which was translated into French by an interpreter for the benefit of the audience which was mostly French. Swamiji spoke also at another meeting on the following day, on the message of Sri Ramakrishna and his lecture was illustrated by lantern slides. He was invited to speak at two other meetings, one at Geneva and the other at Lausanne, in connection with the Centenary. As a result of the Swamiji's activities, a small group has already been formed at Geneva which is taking steps to spread the message of Sri Ramakrishna all over the Continent. A Vedanta society is being formed

at this international city for the purpose of carrying on the work of the Mission.

FRANCE

The Centenary was celebrated in Paris with appropriate ceremonies. A meeting was held in this connection at the Musée Guimet which was attended by a large number of Parisians. Another meeting was held at the auditorium of the Institute of Indian Civilization at the Sorbonne on the 30th March, 1936, under the chairmanship of Prof. Fouché, a member of the Institute of France, at which Prof. Paul Masson-Oursel was the principal speaker. Miss Josephine MacLeod, a disciple of Swami Vivekananda, and Swami Yatiswarananda also spoke.

Prof. Fouché called the meeting to order by heartily welcoming Swami Vivekananda and his teachings into this great *foyer* of learning. Dr. Eliet, who has enlisted himself as a member of the central Centenary Committee, Calcutta, informed the audience that those teachings would be studied by a group now in process of formation under the leadership of Swami Yatiswarananda. Prof. Masson-Oursel who holds the chair of Indian Philosophy at the University of Paris, chose as his subject, "Vivekananda, the Disciple of Ramakrishna." His scholarly discourse made a profound impression upon the audience. Miss MacLeod speaking in French, gave a few reminiscences of her meeting in America in 1895 with Swami Vivekananda. Swami Yatiswarananda clad in the garb of his Order spoke on the message of Sri Ramakrishna.

These events have resulted in awakening among the French people a keen desire to know more of India's spiritual treasures. To meet popular demand, a number of the works of Swami Vivekananda have already been translated into French and it will be no exaggeration to say that they are among the best sellers of religious and philosophical books in France to-day.

In Asia and Australia

CHINA

According to a communication received from Dr. T. H. Lee, President of the Fuh Tan University, Shanghai, lectures are being organised on the life and teachings of Sri Ramakrishna at the above University, in celebration of the Centenary.

STRAITS SETTLEMENTS

On the 29th February, 1936, the Sri Ramakrishna Centenary Committee, Singapore, organised a conference of religions, which was held at

the Victoria Memorial Hall. It was attended by people of different nationalities and representatives of all religions who read papers on the essential tenets of their respective religions. We give below the names of those who read papers at the conference:—Brigadier Herbert A. Lord (Christianity); Mr. Ali Ahmad Khan Surtess (Islam); Mr. Ngcow Niam Chan (Buddhism); Mr. G. H. Kaka (Zoroastrianism); Mr. K. P. K. Menon, (Hinduism) and Swami Bhaswarananda (Sri Ramakrishna and his ideals).

F. M. S.

Some other places of the Far East showed conspicuous enthusiasm in the celebration of the Centenary of Sri Ramakrishna. In Taiping the Centenary was inaugurated on the 1st March, 1936. An interesting programme was worked out there with great devotional ardour. The celebration at Ipoh was also successful. At Telok Anson elaborate celebrations were held on the 22nd and 29th March, 1936. Several speakers spoke on the life and teachings of the Master. Tapah, Bagan Datoh, Utan Melintang also followed suit.

SYDNEY

The Sri Ramakrishna Centenary was celebrated in Sydney, the cultural capital of Australian Commonwealth. In the month of May, a meeting was held at the Radiant Health Club, George Street. A very beautiful picture of the Prophet was installed on the dais and it was bedecked with flowers and garlands. Bramhachari Viveka-Chaitanya, an Australian devotee of Sri Ramakrishna, addressed the meeting for about an hour and a quarter on the life and teachings of the Master. Miss Cavanagh who presided at the meeting, thanked the speaker for giving them an opportunity to know of this great teacher. Mr. Sawteel speaking, paid eloquent tributes to the culture of India and opined that her latest contribution to the world was Sri Ramakrishna. At the end of the meeting, the audience one by one came up to the dais, viewed the picture and paid homage to it.

Work Ahead

Parliament of Religions

ALL religions though same in essence vary in form. Beneath the seeming diversities of different faiths there is a common plan and purpose—an underlying unity in search of which the whole humanity, consciously or unconsciously, is moving from time immemorial. In these days of communal bickerings and racial recriminations, social debacle and religious bigotry, which have been sapping the very foundation of a synthetic national life, the true perspective has been lost sight of and the people are drifting farther and farther away from the true ideal and multiplying enormous problems with the roll of time.

The necessity of convening a Parliament of Religions at this hour in Calcutta with a view to providing a forum for the exponents of all faiths and religions of the world for mutual exchange of their views on man's life and its goal as well as for the furtherance of national amity, international fellowship and universal peace, can hardly be over-emphasised. The Parliament as such, will address itself to every faith and tenet, old and new, and the participators are at liberty to expound their own ideas and ideals in a scientific and philosophical manner, without any spirit of intolerance.

The Parliament will sit at the Town Hall, Calcutta, from the 1st to the 7th March, 1937, and its session may be extended, if necessary. The detailed programme of every day's session will be announced at least one month before.

About 500 letters of invitation have already been issued to distinguished persons, scholars, philosophers, indologists and church dignitaries of all the countries of the globe, a large number of whom are expected to take part or interest in this Parliament.

From the response that we have received within this short time and the preparations that are already on foot, it is expected that the Parliament will be quite in keeping with the greatness of the occasion and unique of its kind in India. Below are given extracts from some of the letters that we have received from abroad.

Dr. Hermann Goetz, Curator of the Kern Institute in Leyden, Holland, and author of several works in German on Indian Fine Arts and Culture-History, writes that he will be present at the Parliament and read a paper on "The Social Aspect of Religions in the Crisis of Human

History." He says, "I shall feel it a favour to participate in a meeting connected with the celebration of the first Birth Centenary of Sri Ramakrishna whom I venerate as one of the last great saints whose message has regenerated India's religious life and may be destined to help also the West in finding again the buried sources of God's revelation. Twelve years ago I first read the sayings of Sri Ramakrishna, they have left a deep impression in my mind. Later on I have translated some of them into German and included in one of my books."

Prof. Louis Renou, author of *Vedic Bibliography*, Paris, writes:—"No initiative is more praiseworthy than yours at a moment specially when materialism and barbarity are menacing to submerge all that human culture has produced."

Prof. R. Wilbrandt of Dresden writes:—"I request you to be assured of my sympathy for your unifying and harmonising tendency."

Baron Cay von Brockdorff, Professor of Metaphysics (Kiel), and President of the Societas Hobbesiana, Germany, while regretting inability to attend, owing to pre-occupation, says, "You are doing great things for mankind and you help all men of any religious feeling in the best form and with the most important ideas a thinker may point out. So, we must admire your work and praise your very valuable intentions. Though India is the dream of my own youth, and the Indians the love of my fancy, I cannot follow your suggestions and make use of so delicious an invitation as yours."

Dr. J. J. von Schmid, Professor of Sociology at the University of Leyden, writes:—"The reading of the principles of the Congress and the religious and philosophical trend exposed in the invitation gave me once more a very high idea of Indian thought. This thought is, I think, in its universal ideas of fraternity, morality and ethics and general wisdom, the best and the deepest of the whole world, and, therefore, an example for all countries and parts of the world. If this high spirit governed the world, it would be much better in it, I am sure of this. Therefore, all my good wishes for the Congress and its members. May a high spirit and noble thoughts guide it and may it be a fountain for better social ideas and relations everywhere!"

Prof. Dr. M. Winternitz, Prague, Czechoslovakia, indologist, author of the *History of Indian Literature*, writes:—"I am in full sympathy with the aims of the proposed Parliament, and if my health permits, I shall be glad to send you a paper, probably on 'Race and Religion' to be presented at the Parliament."

Prof. Richard C. Thurnwald of the Yale University, U. S. A., anthropologist, writes:—"I think your idea of honouring Sri Ramakrishna by an international gathering of the kind you have arranged is excellent. Such a manifestation may be particularly appropriate at the

present juncture of European and world affairs. It would be desirable indeed that its resonance could carry to all places from which representatives appear.

I am rather uncertain whether I personally will be able to attend the meeting although I should ardently like to do it. But I feel honoured to send a word or two to be heard in this splendid gathering of your Parliament of Religions. I am going to prepare a paper which I may call "The Drama of Mankind in its Religious Aspect." You will receive the paper before the middle of January, 1937."

Dr. E. T. William, Professor (Emeritus) of Oriental Languages and Literature, University of California, U. S. A., writes:—

"Such a celebration is fittingly crowned by the calling of a Parliament of Religions.

To my profound regret my age (82 years) and physical infirmities make it absolutely impossible for me to take part in the discussions of the Parliament or even to attend its meetings.

I shall, however, bring the invitation to the notice of my colleagues and trust that among them some one will be found to represent our University on so important an occasion.

Sharing fully the faith of Sri Ramakrishna that "every religion is a path to God," I rejoice in the spirit that has prompted you and others to bring into one assemblage, as far as possible, men of every race and creed, thereby making a practical demonstration of religious tolerance and promoting inter-racial and international good-will."

Prof. E. A. Ross, Chairman of the Department of Sociology and Anthropology of the University of Wisconsin, U. S. A., writes:—

"Such a Parliament is altogether the right and proper thing for India at its present stage and you have my best wishes for its success. Having been twice in India I realize what stress her intellectuals are under to save her culture from being swallowed up by the culture of the West."

Prof. P. A. Sorokin, Chairman of the Department of Sociology, Harvard University, U. S. A., writes:—

"If my academic duties would permit me, I would be glad to come to Calcutta and participate in this Congress. Since I am deeply interested in Hindu culture and, with my limited knowledge, have a profound respect for Ramakrishna, such a desire on my part is comprehensible.

I hope, however, to publish in 1937, the first two volumes of my work about integrated culture and it changes and in this work with my limited knowledge, I have tried to give an interpretation of Hindu

culture and have mentioned Ramakrishna and several other modern spiritual leaders of India as well as the ancient leaders."

Prof. E. Lively of the Ohio State University, U. S. A., writes:—"I am greatly interested in the undertaking. It may not be possible for me to attend the Parliament, but I assure you that in case the opportunity presents itself, I shall be very glad to attend."

• The Secretary, Nippon Bunka Renmei (The Nippon Cultural Federation), Tokio, writes:—

"The idea of convening such a Parliament is itself a beautiful one and the spirit that is to pervade throughout its atmosphere, does nothing but add to its beauty. We have decided to participate in the grand event with the idea of representing Shintoism. Our President, Mr. Gaku Matsumoto, is at present thinking of attending the congregation in person, but his doing so depends much upon circumstances. We have decided, however, to send a delegate of our Federation at any rate."

M. Jean Herbert of Paris who has recently translated a number of Swami Vivekananda's works into French has written to the Centenary Committee saying that he will attend the Parliament of Religions. "I shall, therefore," he continues "have great pleasure in putting myself at your disposal, if I can be of any service whatever."

Papers have been promised by Prof. A. Niceforo, the sociologist of Rome; Alex. Emmanuel, author of *The Bible and India*, Toulouse, France; Prof. Blaha, Editor, "Sociological Review," Masaryk University, Bruno, Czechoslovakia; Prof. Dr. Adolf Mayer, Hamburg, Germany; Prof. Dr. L. von Wiese, University of Cologne; and Dr. J. Leyder of the Brussels University.

Messages wishing the Parliament success have also been received from Dr. Franklin Edgerton, Professor of Sanskrit and Indian Philosophy, Yale University, New Haven, U. S. A.; Mr. Alexander Farquharson, General Secretary, Institute of Sociology, London; Prof. Spann, Sociologist, Vienna; Prof. Eugen Fischer, Anthropologist and Eugenicist, President of the International Congress on Population, Berlin; Dr. T. P. Sevensma, Librarian of the League of Nations, Geneva; the Director of the British Museum, London; President Zenneck of the German Museum of Technology and Engineering, Munich; President Zahn of the Bavarian Institute of Statistics, Munich; Mr. A. Johnson, Editor, *Social Research*, New York; Fr. Agostino Gemelli, O. F. M., Rector, the Catholic University of Sacred Heart, Milan, Italy; Prof. Dr. Johann Plenge, Germany; Prof. Gerhard Colm, New School for Social Research, New York; Prof. A. Dopsch of the University of Vienna, Director of the Austrian Commission for Intellectual Co-operation; and Prof. J. B. Pratt, Williams College, Williamstown, Massachusetts.

Ramakrishna Institute of Culture

The Institute of Culture Sub-Committee have already made good progress in their work. They have issued a prospectus and appeal embodying the aims and objects of the proposed Institute. As the appeal is of great moment, it bears repetition here:—

“ In order to commemorate the first Birth Centenary of Sri Ramakrishna, the Prophet of religious harmony, social toleration and inter-racial concord, it is in contemplation to establish under the direction of the Ramakrishna Mission an Institute of Culture, which will have for its object the carrying out and realization of the teachings of that great seer of modern India through the study and promotion of the creative achievements and spiritual experiences of the diverse races, castes, classes and communities of mankind on a scientific, comparative and cosmopolitan basis.

The importance of such a cultural Institute can hardly be over-emphasized in an age when the materialistic outlook on life has blinded human vision to the inner harmony and beauty of our collective existence and has thereby created an atmosphere of mutual distrust, hatred and discord throughout the world. The significant advent of Sri Ramakrishna into the arena of Indian life at this psychological moment and his unique spiritual contribution to the sum total of human thought cannot, therefore, be better symbolized than by the inauguration of such a cultural Institute where the representatives of the East and the West can meet on terms of equality and mutual respect, and work with a consecrated soul to bring about a complete change in the outlook of men. The philosophies, religions, moralities, arts and crafts, sciences, literatures, industries, economic developments, measures for the control of poverty, health and educational organizations, etc., of the four quarters of the globe will form the theme of appreciative and rational discussion under the auspices of this Institute.

In the light of the spiritual realization of the fundamental unity of mankind and of all faiths—the eternal theme of Indian life as embodied in the living gospel of Sri Ramakrishna—the Institute will attempt in its humble way to supply the cultural and spiritual foundations of a new personality among the men and women of the world, and equip them as proper and adequate instruments for the establishment of world-peace, genuine internationalism and a really humane culture on earth.

The activities of the Institute will comprise (1) lectures, (2) classes, (3) a journal, (4) the publication of books, and (5) the establishment of exchange professorships, lectureships, research and travelling fellowships, etc., tenable in Indian and foreign culture centres.

To materialize the scheme it is proposed to erect an edifice in the heart of the city of Calcutta such as may contain—

- I. A spacious Hall for lectures, re-unions, conferences, exhibitions, etc.
- II. A Library.
- III. A Reading Room for the general public with adjoining rooms for study circles.
- IV. Rooms for the accommodation of guests, both foreign and Indian.
- V. Rooms for office, publication department, social service centres, etc.
- VI. And a Prayer Hall.

Alongside of the main section consisting of these departments, the Institute intends to run another section devoted exclusively to the younger generation. Proper arrangements will be made to provide facilities for the youths to get an all-round training of their body, mind and spirit under the able guidance of efficient instructors, thus laying the foundation for a healthy growth and development of our social organism.

We appeal to the leaders of cultural life in all nations, as well as to their industrial and commercial magnates, educational benefactors, publicists, scholars, scientists, poets, philosophers, religious heads, social workers, exponents of internationalism and others interested in the progress of humanity to help forward the realization of this scheme by financial and other contributions."

Exhibition of Indian Arts, Industries and Culture

In pursuance of the general scheme of celebration of the Sri Rama-krishna Centenary, an Exhibition of Indian Arts, Industries and Culture will be held in Calcutta from the 1st February for a month. The Exhibition will be divided into three sections—(i) Religious and Cultural, (ii) Artistic and (iii) Industrial. The first two will, to some extent, be overlapping, naturally enough, as early and medieval Indian art is mainly religious.

It is expected that specimens of Indian arts will be exhibited in original or in photograph from the earliest period as at Mohenjo-Daro and Harappa, down to modern times in the work of the revived Indian school. Indian religion, throughout the history, in its rituals and in the lives of its great men, its sacred books and temples, its messages and mottos, will be exhibited as far as possible. Representative specimens of Indian art will also be gathered together, in original and reproduction.

The Industrial section will concentrate itself on the handicrafts of India, but the manufactures of the country will also be represented. For further particulars and stalls one may enquire of the Secretary of the Sri Ramakrishna Centenary.

Pilgrimage to Kamarpukur and Joyrambati

The innumerable disciples and admirers of Sri Ramakrishna belonging to all classes and communities all over the country will be glad to learn that the Sri Ramakrishna Centenary Committee will organise a pilgrimage to Kamarpukur and Joyrambati, the birth places of the Master and the Holy Mother respectively, on the 28th and 29th December next.

As a heavy rush of pilgrims is expected in consideration of the special sanctity of the place and occasion when the pilgrimage will take place, the Centenary Committee desire all intending pilgrims to notify their intention to that effect to the Centenary Committee and book their passage through them on or before the 30TH NOVEMBER next, so that they may previously make arrangements for their conveyance (to and back), board and lodge. Pilgrims will be provided with free board and for their accommodation new huts will be constructed at those places. The pilgrims will have to pay Rs. 10/- each to cover only their passage and other incidental expenses. The pilgrims for these places will start from Calcutta on the 27th December. Exact time for departure from the Howrah Station will be announced later.

To meet the expenses for the feeding of the people that will assemble there, voluntary contributions, however small, will be thankfully received by the Secretary, Sri Ramakrishna Centenary.

Pilgrimage to Dakshineswar etc. is expected to be organised sometime in January, 1937.

Thesis and Essay Competition

Under the auspices of the Sri Ramakrishna Centenary, Thesis and Essay competition, with award of prizes, has already been organised all over India, Burma and Ceylon, Theses and essays have been received from different parts of India and Burma. The results will be announced in December next.

Ladies' Conference

The Sri Ramakrishna Centenary Ladies' Sub-Committee have decided to hold a Ladies' Conference early in March next, just after the Parliament of Religions.

Students' Celebration

Students have resolved to celebrate the Centenary of Sri Ramakrishna by holding a conference of students by the middle of December next and by publishing a Students' Souvenir Volume containing valuable articles from distinguished persons and writers on the different aspects of the life and teachings of Sri Ramakrishna and Swami Vivekananda.

Other Functions

KAMARPUKUR MEMORIAL

A suitable memorial of Sri Ramakrishna will be erected at his birth-place, Kamarpukur.

PROCESSION

It is expected that a big religious procession will be organised in Calcutta in January next.

CONVENTIONS

A convention of the Sannyasins and Brahmacharins of the Ramakrishna Order will be held at Belur during the last part of the Centenary year. Another such convention will also be held to which members and sympathisers of the Mission will be invited.

PANCHAVATI AT BELUR MATH

Only three of the five sacred trees of the *Panchavati* planted by Sri Ramakrishna at Dakshineswar are found surviving. To perpetuate the sweet and hallowed memory of the great saint, the Executive Committee of the Sri Ramakrishna Centenary have decided to plant the grafts of that *Panchavati* on the soil of the Belur Math during the Centenary year. It is estimated that the cost of purchasing a site for the purpose and other incidental expenses will amount to about Rs. 3,000/-. Contributions from the devotees and admirers of the Master for the accomplishment of this function will be thankfully received and acknowledged by the Secretary, Sri Ramakrishna Centenary.

THE Cultural Heritage of India

Centenary Volume in Three Parts

IN the last Bulletin we published a detailed list of the contents and writers of *The Cultural Heritage of India*, which we are publishing in commemoration of the Birth Centenary of Sri Ramakrishna.

The book includes not only the golden fruits of Indian civilization, but incorporates as well the manifold achievements of the masterminds of the land in the field of modern scientific researches and investigations. Such an encyclopædic volume, while throwing a flood of light on the material, intellectual and spiritual treasures of India as well as on the possibilities and the creative urge of her dynamic spirit, will contribute largely to the reconstruction of our national life and the evolution of a synthetic international culture, and thereby promote mutual understanding, good-will and amity amongst mankind.

It was originally intended to publish the book in two parts, but in order to bring the subjects under more logical grouping, it has been decided to divide it into three parts. The book is expected to be out in December next. A detailed account of it may be had of the Centenary Office.

Centenary Album

A Centenary Album will shortly be published containing pictures of Sri Ramakrishna, the Holy Mother, the disciples of the Master and persons and places associated with him. It will also contain pictures of important centres of the Math and the Mission with explanatory notes.

Master's Life in Pictures

With a view to propagating the wonderful teachings of Sri Ramakrishna among the wider public of India, the Centenary Committee have prepared forty coloured slides depicting his whole life from his birth up to the last days of his earthly existence. The slides are ready for sale at Rs. 12/- a dozen.

Centenary Medallions

Four kinds of medallions have been struck in commemoration of this sacred event and are already in market for sale. The ordinary kind which is of black and white colour has been priced at two annas each. The second kind which is multi-coloured but of the same size as the first, has been priced at three annas each. Both these types are available at the Calcutta Centenary Office, Belur Math, Udbodhan Office, Advaita Ashrama and all the centres of the Ramakrishna Math and Mission. The third kind which has been indented from Germany has been priced at three rupees each for members and at three rupees and four annas for the general public. With a gold border and a photo of the Master embossed in the centre, it is of exquisite design and workmanship.

The fourth kind which contains a photo of the Master on porcelain set in a handy marble plate of rectangular shape and encircled with a garland of pearl beads, is a beautiful souvenir, noble in both design and execution. Its price has been fixed at two rupees and eight annas.

Thanksgiving

The Sri Ramakrishna Centenary Celebrations Committee are grateful to the authorities of the Albert Institute for kindly allowing the Calcutta Office of the Centenary Committee the use of a room free of rent ; the Titagarh Paper Mills for supplying them with papers at a concession price ; the Bengal Bus Syndicate, for a couple of complimentary monthly tickets for all sections ; and the India Fan, Ltd. for the use of a fan for a year more.

Our grateful thanks are also due to the Commissioner of Police, Calcutta, Messrs. J. J. Headward & Co. and the Indian Football Association for their kindly allowing a benefit match in aid of the Centenary fund.

Obituary

We place on record our deep sense of sorrow at the death of Mr. Dhan Gopal Mukherjee and Dr. J. T. Sunderland, two of our much esteemed friends and supporters in America. Both of them joined the General Committee of the Centenary as members and did their best to help forward the great cause in the Euro-American Continent.

While going to press, we learn with deep regret the passing away of Sir Lalubhai Samaldas, K.T., who was one of the Vice-Presidents of the General Committee and who took an active interest in popularising the Centenary movement in West India.

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